

CHRIST WITHIN

GERALD B. WINROD

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By

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Dedicated

To My Very Dear Friend

— Lester Davis —

Whose prayers and co-operation have been
a source of constant inspiration and help-
fulness during the preparation of this volume

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INTRODUCTION

This book is not written to please. It is written to meet a need. As I travel from city to city, speaking under the auspices of Churches, Ministerial Associations, Chautauqua Assemblies, etc., no effort is made to please my hearers. I try to give them what they need. To you, my invisible audience, let me say that I will not knowingly compromise or treat with levity those things which are obviously wrong.

This book advocates certain reforms. Its contents are made up of Lectures delivered in various sections of the United States. The reader may not agree with all of the conclusions drawn in these pages, but if he will *think through* and consider the evidence presented, I believe he will come to feel that America is confronted with a crisis and that only an applied Christianity and the "Faith of our fathers" will solve its problems.

Some of my pastor friends will deplore my entrance into the discussion of mooted issues that have to do with present-day problems. I have no apology, my brethren. Any person who will take time to study into the situation will observe that definite lines of cleavage separating sound evangelical Christianity from anti-Christian philosophies have been drawn, and that

we have reached the place where compromise is impossible. Sooner or later, every one will be obliged to take his stand on one side or the other. We view with alarm the rapid growth of those teachings which are destroying the Christian Faith and experience of countless thousands.

I have wanted to publish this book for some time, but financial conditions have made it impossible. Had it not been for the aid of Mr. Lester Davis of Lindsborg, Kansas, and the friends from different sections of the United States whose names are given below, who co-operated with him in a financial way, the work could not have been published at this time. Mrs. Winrod joins with me in expressing our profound appreciation to these friends: Prof. L. H. Brewster, Mrs. A. Brinkmann, Mr. Herman Heitke, Mrs. Chas. Hopper, Mr. J. R. Jenkins, Mr. Carl Johnson, Mr. and Mrs. Chas. W. Kurth, Mr. Warren A. Knoderer, Mr. C. M. Lessenden, Rev. H. E. Mueller, Mr. C. A. Nelson, Mr. John Norlin, Mr. T. E. Rogers, Miss M. E. Snyder, Mr. L. M. Smith, Mr. and Mrs. Howard Snyder, Mr. L. M. Thurber, Mrs. J. F. Franz, Rev. C. B. Fockler, and T. J. Hankins. I am also indebted to my loved ones for their prayer and co-operation in connection with the service I am endeavoring to render.

G. B. W.

CHAPTER I

CHRIST WITHIN

“**P**UT ye on the Lord Jesus Christ.” This injunction is a revelation of the most important fact known to the human race. It is an exact statement of an experience that must take place in personality if one is to live *in* Christ. It implies the possibility of being literally wrapped in a higher life than man possesses by nature. This is exactly what it means. The change is wrought primarily in the heart, but its effect results in the complete regeneration of the individual, spirit, soul and body. The thought of putting off human sins and limitations, and putting on righteousness, goodness, health, joy, peace, opulence, hope, power, purity, wisdom and eternal life through Christ, should challenge one’s best efforts.

In this lecture, it is our purpose to explain *how* this transition from the old humanity to the divine humanity may be made. We wish to approach the facts and conditions involved with the same scientific exactness with which a chemist would

prove a law in chemistry. The experience of *Christ in man* is experientially knowable and demonstrable. Even the materialist should be sufficiently open-minded to approach the propositions involved, with scientific exactness. The infidel who closes his eyes, and refuses to believe is not fair to himself or to the cause of Christ. Let him approach the proposition scientifically and comply with the conditions laid down, and he will be able to demonstrate the truth of the Christian principles that he has blindly rejected. The fundamentals of the Christian religion constitute exact statements of spiritual laws which must be demonstrated to be understood. The Gospel challenge is, "*Prove all things.*"

In Paul's letter to the Colossians, he makes mention of the *great mystery* hidden from the foundation of the world, "Christ in you the hope of glory." The mystery was an unknown quantity to the race until in fulness of time, after the incarnation, atonement, resurrection and ascension of the Eternal Son, the work essential to restoring man to the divine image had been consummated. The Father gave the Son; the Son gives Himself. Christ should be supreme in every mortal, as God is supreme in Christ. Paul put it this

way: "All are yours; and ye are Christ's: and Christ is God's."

Christianity Is Life

Man does not develop into eternal life and earn a heavenly reward by gradually becoming better and better through good works. The Spirit of Christ is not something that is added to the natural man as a result of human effort. *Eternal life is a gift from God.* A regenerate man is not a mere development of a natural man. In-Christed man is a "new creation". "If any man is in Christ, he is a *new creature*: the old things are passed away: behold they are become new."

A man does not attain the life that comes from above by becoming more self-righteous. He will become more righteous after he is born from above, but his righteousness will be Christ coming into expression. To the degree that man renounces and crucifies the carnal self does he have the capacity for Christ to be substituted. "I die daily" expresses the truth that the sense-self must be kept in constant subjection. Two things cannot occupy the same place at the same time. Two thoughts of opposite character cannot dominate the mind at the same time. Two entirely different forms of life can-

not develop from the same bud. Likewise, if Christ is to be uppermost in a life, the carnal self must be kept constantly crucified. Where the old life dies the new life will spring up. Not only does genuine self-renunciation include restraint of appetites, lustful desires and questionable amusements, but in its deeper aspect, it recognizes that the whole of human nature is out of harmony with God, and must be kept in a passive attitude.

Jesus spoke of this when He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it *die*, it bringeth forth much fruit." The grain of wheat dies after being placed into the soil. It gives up its life and is torn to pieces, but out of its sacrifice there comes a new life. So also, with man, to become a partaker of life eternal, he must renounce the world with its carnal pleasures and perverted lusts, and live to the spirit instead of the flesh. These facts are in keeping with the laws of life, for it is a law in biology that life cannot be transmuted until it dies. The new stalk of wheat cannot push its way through the soil until the grain has given up its life. Only as fleshly desires are crucified can spiritual virtues be substituted. Jesus completed the illustration by saying: "He that loveth his

life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This process separates the individual from the debasing things of this world and places him in a state where he can be responsive to the higher vibrations of the spiritual world.

The tragedy of current Christianity is that this basic law of eternal life is being ignored to a very great extent among professing Christians, and Church joining has become almost a professional and social function, with little knowledge of the personal restrictions that should be placed upon one in relation to this world by virtue of the vows taken. Countless thousands have upon themselves the bonds of Church membership whose lives bear no evidence of a change from sin to Christ. The true Church of Christ is an organism rather than an organization. It pulsates with life. Man is an organism because he is alive. An automobile is an organization because it is put together mechanically. Present-day Christianity has become too mechanical.

True Christianity is an organism,—a life—the life of Christ in manifestation. It should not be thought of merely as dogma and belief. Whether or not a man is a true Christian depends upon whether or

not he possesses the life of Christ. One could no more be a genuine Christian apart from Christ than a ray of sunlight could shine if divorced from the sun. The question is not, do we *believe in* Christ? The question is, do we *live in* Christ? As a man is alive in every cell of his body simultaneously, so is every individual member of the mystical body of Christ alive in Him. Every regenerate personality is a cell in the great spiritual body of Christ, and is, therefore, dependent upon Him for its life.

It is a law in biology that life can come only from pre-existing life. And, it is a law in divine biology that divine life can come only from pre-existing divine life. *Christ is the life of the heavenly kingdom.* "He that hath the Son hath the life, and he that hath not the Son of God hath not life."

Think of Christ as a great life-giving Spirit, Whose presence is personally communicated in the Holy Spirit, to every regenerate mortal. Human nature does not evolve into Christ's nature; it must be recreated and born again. Man does not evolve into this life, neither does he evolve into the kingdom life. "Ye must be born again." This statement of Jesus to Nicodemus is not sentiment; it is not a

commandment; but should be thought of as a revelation of a law dealing with eternal life. Indeed, the second birth is no greater mystery to the theologian than the first birth is to the embryologist.

What Is Life?

That we may get a better understanding of the mysteries of eternal life, it is important that we consider a few facts relative to natural life. The processes of life are fairly well classified and understood, but despite the years of investigation spent in the realm of biology, the word *life* wanders through science without a definition. To natural science the world is a sphinx, a mystery. Science deals with outer effects, and fails to touch primal causes.

Just below the reach of every microscope there is a mystery. Beyond the range of every telescope there are forces at work of which astronomy is ignorant. Astronomy tells us *about* the movement of heavenly bodies, but it cannot tell us what moves the movement; it knows nothing of the origin of force. Sir Isaac Newton is said to have discovered the law of gravitation. He did not discover gravity; that hasn't been discovered yet. Natural laws, when viewed only through physical

eyes, deal at one end with force and matter, and at the other end with mystery. Observe the sting of the wasp, the web of the spider, the workmanship of the bee, the growth of the rose from the bud, the perfume of the lilac, the color of the lily, the lifting power of the blade of grass, and you will find a hundred questions that science cannot answer. Back of all these things is the spiritual world out of which root causes proceed. The temporal world is but the husk, the anatomy, the outer casing, fashioned and formed by an intelligent Architect working behind the scenes. A science that would evolve a universe without God has no place to begin. It was Aristotle who said, "To know a thing well it is necessary to know its first cause." A system of education that leaves God out, and claims it will soon account for all things, when the scientists have discovered a few more facts and completed a few more experiments, cannot truthfully be called education at all. Its method is wrong.

The spiritual realm should be thought of as the world of reality. Man should think of himself as a spirit having a body, rather than a body having a spirit. He should not say, "I *have* a spirit." He should say, "I *am* a spirit." The real

things of life are not those things that we feel, see, taste, hear and smell; the real things of life are *spiritually discerned*. The writer of the Hebrews says, "Through faith we understand that the worlds were framed by the word of God, so that *things which are seen were not made of things which do appear.*" Grip the thought of the reality of things spiritual, and hold it, while we continue. We live so much in the senses that there is danger of regarding the spirit and soul as theory and mystery.

To aid in studying natural life, we may approach it by way of a single celled water organism, the smallest type of life known to science, the amœba. The amœba has taught men of science some valuable lessons. Put it under a microscope and you will see a minute quantity of transparent jelly-like substance. This little amœba possesses individual life and intelligence. Evidence of this life and consciousness may be found in the fact that it carefully selects only that food which would become nourishment. It is careful to reject poisons or such foods that it can not assimilate. Moreover, it has a means of protection, in the form of an infinitesimal gas bag, which it inflates to rise on top of the water or

deflates to go under, and wraps about itself as a shield in time of danger.

It not only possesses life and intelligence, but it is endowed with the power of reproduction. To reproduce itself, it divides through the center, breaking the nucleus in two, and finally a new amœba is formed. From whence this intelligence? Where does it get this creative power? The most powerful microscope cannot make the life of the amœba visible. Why? Because its life, intelligence and reproductive power is not a material substance; it is spirit. The invisible life that moves and works through that jelly-like substance is spirit in action.

The physical body is an aggregation of many millions of body cells, and each cell is almost identical in its nature with the amœba. What does the microscope see of these wonderful little body-builders? Place a piece of living tissue under the microscope and you will see nutrient matter, formed matter and living matter. The nutrient matter is the food we have eaten which through the process of digestion has been made ready to be converted into the tissues of the body. The formed matter is the substance of the bone and muscular system as it now exists. The living matter exists in minute particles throughout the

body. All of these substances exist in infinitesimal units or body cells.

Chemically the body is made of very much the same substance as all other bodies. It is only so many chemical elements vibrating to a given rate of action. The body is estimated at being about seventy percent water. It is said that the actual value of the material substances that enter into the composition of the body is less than one dollar.

Moreover, the worn out body cells are ever dying, passing away, and as fast as they die, new cells take their place. But, remember, each cell reproduces a cell. It is a fact, *no cell except from a cell*. Where did the first cell or group of cells originate? Materialists speculate. The Bible says, "*God created.*"

The cells possess community intelligence as well as individual intelligence. For instance, each group of cells has a special work to do. One group forms the heart; another group builds lungs; others build brain, limb, *ad infinitum*. Think of a tiny, rounded mass of living substance dying at its surface, and through its death reproducing an offspring like itself. A strange power working through the cells enables them to build the muscles of the body without possessing muscle, the

nerves without nerve, and brains without brain. It is estimated that the body undergoes complete change, in its material substances, every seven years. *At no successive moments in your life has your body ever been exactly the same.*

Conceive of millions of body-builders at work on a limb that never thought of a brain. Some are busy making eyes that never saw a heart. Others are working on ears that never heard of lung. From whence this wisdom? Who gave these busy little builders this creative power? "Who taught the heart-builders the principles of hydrodynamics; the lung-builders the principles of osmose; the ear-builders the principles of acoustics; the gland-builders the principles of secretion?" Only the Architect of the universe could conceive of such a plan. Man's maker and builder is God.

Physiology can tell us nothing of the power and intelligence working through the cells, because the life back of the cells of the body is spirit. Man is a spirit. He has a soul and a body, but he is spirit. The soul is a shadow of the spirit and the body is a shadow of the shadow. Every cell in the body is fed and sustained by the spirit of the individual. Long after the heart has ceased to beat and the cells have

disintegrated, the spirit will live, disembodied, but in conscious activity. "We know that if our earthly house of this tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens." The whole material world could be blotted out, and you would stand a spiritual being, living in a spiritual world.

Now, let us recapitulate: "*God is a spirit: and they that worship him must worship him in spirit and in truth*"; *the Holy Spirit is a Spirit; Christ is a Spirit; man is a spirit, and relationship with God is a spiritual union based upon living, spiritual contact, rather than mere belief and dogma.*

Christianity and Philosophy

It is at this point that Christianity differs from the various metaphysical philosophies, including Christian Science, when it says that man is *bad* by nature instead of *good*. The systems of Hindu philosophy agree with Christianity that the anatomy of the earth is only transitory and the spiritual world is the world of reality, but they say that the spiritual realm is God. They affect to find God unfolding Himself in the processes or existing as an impersonal principle, usable as one would

employ a natural energy or a mathematical proposition. They overlook the fall of man and the fact of sin. Their idealism is without foundation and their philosophy is fundamentally anti-Christian.

Here is the acid test: In order to accomplish all that is commendable in the metaphysical philosophies, including Christian Science, it is unnecessary to believe in, or live by, any distinctly Christian proposition, such as, the inspiration of the Bible, the fall of man, the fact of sin, the necessity of a Saviour, the new birth or divine grace. Their results are strictly human, depending upon mental concentration and compliance with certain principles of the mind.

Briefly stated, the metaphysical theory is: (a) God is all and God is spirit; (b) God being spirit, the spirit is the world of reality; (c) God is good, hence, the world of reality is good; (d) Man is God, and, therefore, divine; (e) Whatever is not good, not God, is an illusion of mortal mind, and, therefore, unreal.

The Christian concept is based upon the presence and ministry of the Holy Spirit, as the extended personality of Christ. In the Holy Spirit, Jesus Christ is with us, to forgive, heal and free souls from the

works of Satan. One system exalts self, the other exalts Christ.

Metaphysicians and psychologists of our day differ in their methods of practice, as was true in ancient times. Egyptian magicians were masters in the use of black art and psychic forces. Moses seeking deliverance for his people from Pharaoh was withstood by Jannes and Jambres, who made serpents from their rods similar to the one he had made. In Paul's day many wonders of magic were performed. The Hindu adept of our day entertains the tourist with his feats of magic. In America there is a magic-hunting spirit prevalent in many circles of research.

The thermaturgists of Egypt cured many diseases in the day of Jesus, we are told. It is said that Hilliel, a contemporary of Jesus, wrote that many believed Jesus learned His healing power from magicians in Egypt during the period of his life after the age of twelve, of which we have no record in the Bible, until He started upon the last few years of His work on earth. However, closer investigation revealed that, whereas the Egyptians could do nothing except as they worked in harmony with natural law, physiological and psychological, Jesus completely transcended

the forces of nature and many times accomplished miracles directly out of harmony with natural law by supernatural power. He did not oppose natural law; He simply transcended it, and manifested a higher type of power than that known to the natural man.

In modern times, the student of psychic forces, applying the laws of mental suggestion, often cures diseases and gets remarkable results. It is legitimate to charge sums of money for such cures as a physician would, for there is nothing divine in the operation. One mistake of the mental workers is in presuming that what they accomplish is the same as that accomplished by the Holy Spirit. It is a mistake to attempt to explain the works of Jesus and Bible characters on a psychological basis. A system of philosophy that would endeavor to explain the miracles of Jesus by the metaphysical theory and practice has neither facts nor Scripture to sustain it.

In spite of the idealism of philosophers, the fact of sin remains, and man without Christ is in a lost and undone condition.

The Fall of Man

In the original creation, man found himself living in a great spiritual universe

governed by a divine reign of law. To transgress these laws meant to establish a series of inharmonious conditions that would produce inevitable consequences. If a man opposes certain natural laws such as those governing chemistry, electricity or gravity his life will be endangered. So also, when Adam opposed the spiritual laws with which he found himself governed, his relationship with his Maker was destroyed.

An electrician says, "if you touch a live wire, it will kill you." The electrician is not expressing his will in the matter; he is simply revealing a law. If one disobeys that law he may expect to pay the penalty.

Wishing man to remain in a state of innocence and purity, God revealed to him a law when He said, "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Man opposed this law and the inevitable sequences that followed that awful mistake became the heritage of the race. The result accompanying that sin should not be thought of as the wrath of God being visited upon His creation; it was the natural effect following the transgression of a divine law. John gave a concise definition for sin when he

said that it is "the transgression of the law."

Man was not created as a sort of a mechanical device to be moved about as God might wish. Contrary to this, he was a rational, self-conscious being. He had a will to accept or to reject; to do or not to do. A wrong idea of the nature and attributes of God has clouded the actual conditions surrounding the Fall of Man. The mental concept of God, registered in the minds of a great many people, is that of a very large man.

From what sublime heights to what awful depths man fell, only God could fathom. An important fact to grip, is that man was directly responsible for his disobedience to God's law and by no possible stretch of reasoning can he consistently place the responsibility upon his Maker. The tragedy of the Fall having been accomplished, the race died a spiritual death, and lost its capacity to receive, appropriate and perpetuate divine life. How long man lived in that pure, sinless state previous to the Fall is not recorded, but certainly it was no short period of time. Instructions had been given to guide man aright. He ignored them. He knowingly listened to the voice of Satan. Desire was awakened; it was stronger than will. He became over-

balanced. Man fell. He didn't *fall up* by an evolutionary process; he fell *down through sin*.

The scriptures are clear that God created man a distinctive order of life, in His image and after His likeness. "God is a spirit." *Therefore, man was created primarily a spiritual being.* As long as he remained *en rapport* with his Creator and obedient to the spiritual laws with which he was governed, the qualities of love and truth were inherent in his nature. He lived in conscious communion with God, and the source of his life was the heart of divinity.

Disobedience severed him from the source of his supply. He experienced the most terrible death conceivable, namely, expulsion from God's presence and loss of capacity to appropriate His life. Man's pure spiritual body became distorted, after which it chemicalized into murky, material substance and became subject to the laws of sin and death. His Fall was from eternal life to natural life; from heavenly consciousness to physical consciousness; from a pure spiritual body to a distorted material body; from conscious union with God to union with sin.

When man fell, he got himself into a bad box. That box was a casket, a casket of

spiritual death. Have you ever stood by the yawning grave? Hands had placed the lifeless form of a loved one in a casket. You had listened with breaking heart to the pronouncement, "ashes to ashes; dust to dust." The casket was lowered out of sight. The awful understanding came upon you that you would never see that loved one again. Tears leaped to your eyes. A dagger had been driven into your heart. But, did you turn away with the knowledge that the loved one was not there? It had taken its flight to be with immortal God. There is only one person that can destroy a casket; only one person that can knock it to splinters; that person is a carpenter, and that carpenter is the Carpenter of Nazareth.

O change! stupendous change!
There lies the soulless clod.
The light eternal breaks,
The new immortal wakes,
Wakes with his God!

In those sad moments, it is a very important question to answer: whether or not the Carpenter of Nazareth has been to your home? Only the Eternal Son of God, incarnate, could destroy the casket of spiritual death into which man went at the time of the Fall. Only the omnipres-

ence of God could measure the depths to which man had departed, but measuring them, a means of escape was conceived in His loving heart. The plan for man's redemption was arranged, and "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

Illustrations sometimes help. The story is told of a Russian nobleman who was riding in a sleigh with his family over fields of ice and snow when they were overtaken by a pack of wolves. They were far from home and the night was cold and dark. Out of the darkness rushed a pack of starving wolves. Their roar was like a hurricane of death. Flashing eyes gleamed in the dark like the burning fires of perdition. The gnashing of their teeth spoke of certain doom. The nobleman fought bravely to save his family and himself. Nothing but flesh would satisfy the howling wolves. He stood upright in the speeding sleigh. Stripped for the struggle, and with determination in his voice, he shouted to his driver. "Take care of my family, and I will take care of you." He sprang to his death among the wolves. The family was carried home to safety. Jesus was riding in the glory of heaven. He sighted the

wolves of Satan, leaping upon the earth, from the dark regions of Hades. He sprang down and died among the wolves of dark damnation. From the agonies of the Cross, He cried, "Father, forgive them; for they know not what they do." He made it possible for man to speed home to safety.

The Fall of Man is not the dream of some deluded philosophical brain. It is a historic fact, the most terrible fact known to our humanity. It is a fact which the fallen Lucifer delights to have men overlook. *Man's Fall made necessary Christ's atonement.* To remove the Fall from Christian doctrine means destruction to the atonement. If a theologian takes away the Fall in one breath, he must take away the blood in the next.

While hanging between earth and heaven on the Cross, Jesus was re-establishing the broken union between God and man for all who will accept. When He cried from the agonies of a broken heart, "It is finished," He meant that the plan for redeeming man from the penalty of the laws he had violated, had been perfected. He was saying in those three words that man could be free henceforth from the laws of sin and death. Man's soul and body could be vitalized by the

Spirit of God; his nature could be re-created; he could possess a higher order of life than that of the natural man, and Satan's power over a human soul could be broken, for the "seed of the woman" had "bruised the serpent's head."

The word Adam is a generic term. It means not only a man, but a race. Under the law of heredity, the condition of the Adamic race, after the Fall, was visited upon all subsequent generations. Paul tells of two Adams,—two races—in his first letter to the Corinthians: "The first man Adam was made a living soul; the last Adam was made a quickening spirit. * * * The first man is of the earth, earthy; the second man is the Lord from heaven."

Here, Paul is speaking of two races, the fallen Adamic humanity and the new in-Christed race. Persons making the journey from the Adamic race to the Christ race literally become "new creatures," a new creation. "As in Adam men die, even so in Christ shall all be made alive." The new creature possesses a type of life unknown to the Adamic race. "That which is born of flesh (Adam) is flesh; and that which is born of spirit (Christ) is spirit."

Unregenerate man is dead in trespasses and sin and by nature is not a member of the Christ-race. "The natural man re-

ceiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is dead to the Spirit of God. Some would try to show that the attitude of the infidel and agnostic is a pretence when they assert ignorance of the spiritual world. It is confidence misplaced, to credit them with knowing anything about God, for they really do not. They have no capacity for knowing Him. All agnostic and infidel writings constitute one long commentary on the fact that, "The natural man receiveth not the things of the spirit of God; * * * *neither can he know them.*" He cannot know *them*, because he lacks capacity.

The Adamic man is a creature of sensation, a slave to desires. He goes about seeking peace, joy and satisfying gains, but finds only misery, sickness, unrest and death. He wanders over the face of the earth, away from God, a strange man in a strange land. Before eternal justice he stands condemned by his conscience with no means of his own for regaining the paradise that was lost. Not only is he ignorant of things spiritual and spiritually dead in sin, but he is in a wicked and perverted state.

That Awful Barrel.

May I shock you? Suppose that I move to your city and become your next door neighbor. We will assume that I am a selfish man who cares nothing for the wishes and health of his neighbors. In my back yard servants place a large barrel, into which the refuse from the kitchen is to be thrown. Nothing good goes into the barrel, just the bad. One day a quantity of spoiled meat is thrown into the barrel. Another day several dozen eggs, that have seen better days, are thrown into the barrel. Later, bad produce and putrid fruit are added. More spoiled meat, bad eggs and rotting vegetables are added from day to day. Gradually, day by day in every way, this mass of ooze, muck, slime, filth and putrescence accumulates. Other forms of garbage and debris are heaped into the barrel until it overflows. Now there comes a hot summer's day. The hot sun beams down. Maggots come to pay their respects to the spoiled meat, while green flies swarm, and swarm, and swarm. Do you see the barrel? Can you smell it? Terrible, isn't it?

Hold the picture. It portrays the condition of the human heart without Christ. Within the heart of every unregenerate

man and woman, there is a mass of sinful ooze and putrescence that far surpasses anything that I might relate by illustration. The tender Christ, Who was the embodiment of purity, drew even a darker picture of the human heart when He said, "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Hidden away, there, in the secret crevices of the human heart are the dark substances that come between God and man.

The heart is subtle, poison and desperately wicked. Sir, did a man ever vomit a vulgar story in your presence? It came out of the barrel. Lady, did a friend ever come to you with words of slander and gossip about another? Those words came out of the barrel. A fit of anger, an abnormal passion, a perverted appetite, impure thoughts, immorality, base habits of lying, stealing, gambling and drinking; such things came from the heart.

Evidences of the Barrel

If you think I am making statements too strong relative to man's depraved con-

dition, just look about you, view the sin, suffering, heartaches, and immorality on every hand. We need only to study conditions existing in the lives of individuals and nations to understand that the race is in need of a higher power than it possesses within itself. Consider that the nations have recently been drenched in human blood by the most terrible war in history. Observe that America has been in the grip of a crime-wave several years, the spell of which has not been broken by agencies of law enforcement.

Evidences of the barrel may be seen in the large attendance at motion picture shows. Several hundred thousand up-turned faces gaze daily at the screen which smells with filth, lust, vice, crime, sex and moral putrescence. They soak their minds full of it as a sponge soaks up water. Having saturated their minds with these thoughts, is it any wonder that their lives are moulded accordingly? This degrading influence is responsible for the fact that many of the most fiendish crimes perpetrated in the annals of the courts have been conducted by mere boys and girls. We need not be surprised that many communities show annually more divorce cases granted than marriage licenses issued.

Public sentiment has been educated to a point where theater-goers feel that the more suggestive and immoral the film, the better it is as an entertainment. In its present form, the movie industry is a red dragon that is striking sledge-hammer blows at the American home. It could be made an institution of incomparable worth for education and wholesome entertainment. Instead, it is in a wicked and perverted state. Come away from it, my friend, it's a barrel! Of course, there are honorable exceptions, for many helpful pictures have been produced, and there are some actors whose garments are clean and immune from the filth that has made the industry a menace to the best interests of the country.

A wave of sentiment recently swept the United States, and an outraged public began demanding that the screen be purged. Their voices were quieted when a certain prominent Republican, in whom they had faith, was taken from the President's Cabinet to head the Motion Picture Industry. Confidence was placed in this man, but there is reason to believe that conditions have steadily grown worse. But, mark you, the day will come when the movie will be made to clean up or shut up.

The brewers once thought that they

were too big and powerful to be overthrown. They went on wrecking homes, killing men, destroying virtue and leaving behind them human wreckage, until one day, something in the heart of America revolted, and the Eighteenth Amendment was the result. When the liquor traffic thought it was too big, even as an industrial proposition, to fall, it fell. The destructive effects of the industry as a whole are no doubt as bad upon the country as was the liquor traffic. Public sentiment will some day crystallize against it, and corrupt movies will be unlawful. When that time comes, they will clean up or close up. No one man or group of men is being held responsible for the evils of the industry, but the thought to be conveyed is that the seat of the trouble is in the depraved condition of perverse human nature.

Another evidence of the barrel may be seen in the rivers of bootleg liquor that are flowing in America. Men who make fun of the Eighteenth Amendment are traitors and are laughing at the flag. We should obey our laws or leave the country. One amendment to the Constitution is as important as another. Men who do not observe the law against alcohol are as deserving of punishment as the one who dis-

regards the laws against murder, rape and other crimes. One's social and financial standing ought to make no difference to the men who are responsible for enforcing the law.

Lloyd George said in an address recently that despite the unemployment and adverse trade conditions in England during 1924, his country spent 318,000,000 pounds sterling for alcoholic liquors. Then, referring to the United States, he continued:

“It is no use indulging in slap-dash condemnations of America. Not only have Americans carried prohibition, but no political party in America now dares propose abolition of prohibition. As politicians, the Americans beat us at every turn. It is an experiment we ought to investigate. Do not condemn it haphazardly. One hundred and ten millions of people do not continue to make fools of themselves for long. They are the most prosperous people under the sun, not because they have the gold, but because they have not the drink.”

These words from this statesman are highly complimentary; they are better than America deserves. He is correct in attributing the prosperity of the country, to a very great extent, to the saving of money which would otherwise be squan-

dered on drink. An illustration of this may be seen in the city of Denver. Within thirty days after the closing of saloons the banks of Denver reported that savings accounts had increased more than six hundred thousand dollars. At the end of the first year there had been opened in the banks of Denver nearly twenty thousand new savings accounts, and there was an increase in bank deposits of about twenty-nine million dollars. It is marvelous to contemplate the saving of life and money, the building of homes and character, under the prohibition laws.

Much is being said about prohibition failing to prohibit by men who wish to see the law repealed. True, the law is not functioning as it should; neither are the laws against other crimes functioning properly. The fault is not with the laws; the trouble is with the cussedness of the human heart. Some have been inconsistent enough to say that the increase of other crimes is due to the law against liquors. According to this line of reasoning, we would be obliged to urge the repeal of laws against all other types of crime on the ground that law tends to promote lawlessness.

Lloyd George said in the address re-

ferred to above, it had been suggested to him that prohibition in America was the craze of cranks and religious fanatics, but his visit to this country proved the charge to be utterly untrue. However, if he were to remain here and study conditions thoroughly, he would find a powerful and well organized group of men, possessing prestige and wealth, who are determined to bring back the old saloon and the beer-keg. Included in their ranks he would find many politicians, public officials and leaders of industry. This call for the return of the beer-keg comes out of the barrel in the heart.

Only Christ can transform base desires and perverted appetites into right heart qualities. *All true reformation begins with regeneration.* If the United States would spend one-half as much money and effort in promoting the Gospel in a systematic way to counteract the liquor evils as it does in confiscating bootleg whisky, the whole problem could be solved in a short time. When a man gets sunshine in his soul, his stomach will cease calling for "moonshine."

A further indication of the barrel could be noted by visiting the country roads any night and finding young people roaming about in automobiles until the early hours

of the morning. The existing moral conditions would shock the pious and reveal the barrel.

Still worse conditions would be disclosed by investigating the public dance halls of almost any community. It is reported that seventy thousand girls disappeared from the dance halls of America in 1923. Conservative estimates are that no less than fifty thousand were victims of the White Slave traffic.

More evidence of the barrel may be observed, today, in the styles of woman's dress. Who can study modern fashions and realize how women are appearing in public with their bodies and souls exposed to the most subtle temptations known to womanhood, without realizing that the tendency of human nature is toward evil? The women who think men appreciate the vulgar styles do not know men. Good men are disgusted by the modern dress. Women need to be informed that men don't care to see their legs, and that if they wish men to respect them, they must have more respect for themselves. A woman should count well the cost before she throws away her title to the respectful admiration of good men.

Women work today in public places more than they did in the past, but they

can stay as near the angels as ever if they so desire. Many have been obliged to leave the home and enter the factory, shop and office, but every one likes to see a woman remain a woman. While she has more freedom and higher education, yet she should not forget her Lord and her idealism. The man who associates with her in a business way ought to remember she is a woman and is entitled to the same consideration as his wife, sister and mother. Again, woman ought not expose herself to any other kind of treatment. She owes it to herself and her sisters to dress properly, and should immediately check anything that trespasses on virtue.

Indeed, a woman has as much right to smoke, drink, swear and carouse as a man, but truly happy women live on a higher plane. Just as it is possible for a woman to soar to heights unreached by man, so it is possible for her to fall to depths surpassing any man, once she starts the downward grade. Women make a serious mistake when through their general deportment and manner of dress, they lower the standards of reverence in which they are held.

Careful students of history contemplate with alarm the breaking down of moral

standards in the American woman as they compare her with the conditions existing among the women of Rome a few years before Roman civilization crumbled. The responsibility of the homes of a nation rests with its women. When homes lose proper leadership, they break down. The strength of a nation must be measured primarily by the strength of its homes.

Be it said, no matter how distasteful the thought may seem, that the illustration of the barrel is not overdrawn. It reveals the condition of the natural man away from Christ. The inevitable sequences of sin are all about us. Beware of a theology, though it call itself "new theology," that would cover the barrel with a white cloth—social culture—and change only its outward appearance, for it does not change the smell—the condition of the heart. Beware of a science, though it call itself "Christian science," which teaches that you only *think* the heart is in a sinful state, for such a philosophy will not regenerate nor redeem a soul. A good reputation and high moral standards are not enough. Reputation, education, environment, culture and refinement cannot be substituted for Christ. These are only by-products. *Our hope is Christ.*

“Christ in You the Hope of Glory”

Some of the worst people in the world wear the gauzy robe of a good reputation. There is a vast difference between reputation and the indwelling presence of Christ. Reputation stands before man; Christ stands before God. Reputation is here to-day and gone to-morrow; Christ's presence is eternal.

Behind the tinselled robe of reputation, we often find secret sin, drunken debauch and festering corruption. Tonight, if we wished to find the most vile secret corruption existing in this country, we would *not* want to visit the red-light districts of the large cities. In upper four hundred society, we would see contemptible sights that would make the hideous glare of the red-light districts pale and fade. High society is beautiful on the outside and wicked on the inside. Among the idle rich, unlawful liberties are now being taken. The morale of the great middle classes is comparatively high.

Some day the secrets behind false reputation will be made known. Hypocrisy stands only in this life. Its time is ended at the grave, but the heart is eternity-bound and will stand a *conscious* disembodied spirit before God to give account for the deeds done in the body.

In the final analysis, there are no secrets. Before God and man, we are an open book. "Be sure your sin will find you out." If you are a Goliath in sin, you may some day expect a David with his sling and stone to come along and bring you to the ground.

In his younger days, a man in Minnesota sowed his "wild oats" and lived a riotous life of secret sin and dissipation. In later years, he called a preacher to come and pray for him and confessed to his youthful sins. He told the preacher of his twin daughters, then about twenty years of age, who were born blind because of his dissipation. Sobbing as only a big man can, he said, "They told me the lie that to be manly, I should sow my wild oats. I sowed them. Here is the harvest. Neither of these girls has ever seen the light of day. Both were born blind. For twenty years they have gone in and out of my home, groping in a world of darkness. I am sometimes so overcome with remorse that I yearn to die." This man had an excellent reputation but his life was a wreck.

Education has its place but it cannot be substituted for Christ. The world is saying, "Educate, educate, educate." The

Gospel message says, "Regenerate, regenerate, regenerate."

Charles Darwin was on his famous trip around the world on the ship *Beagle* in 1832. A story is told of how he planned to stop off at a certain place on the coast of Terre del Fuego, but found it was not safe because of the savagery of the cannibals living there. Writing of that visit, he said it was the most savage spot his eyes had ever rested upon. He did not dare to remain there. He said he could not put into writing the awful practices that he saw. A mighty change was wrought among these savages, not by Darwin, but by Jesus Christ.

One day, early in the morning at one of the abutments of a large bridge in England, a baby was found wrapped in a newspaper. This baby had no mother's breast to rest upon; no father to provide for or to protect it. It was found on St. Thomas' Day, so they called the baby Thomas. Because it was found by a bridge, they called its last name Bridges. He was Thomas Bridges. Baby was placed in a home provided for such unfortunates. During his boyhood he was educated. As a young man he consecrated himself to Christ. Wishing to enter Christian work, he made application to the English Mis-

sionary Society, and was sent to the cannibal land visited by Darwin.

The scientist and educator, Darwin, said he would never go there again. Bridges was warned that to go would be to risk his life. Thomas Bridges went. He loved; he labored; he prayed; he struggled. He gave those cannibals a language, and before he finished his life's work, he had translated the Bible into that language. Terre del Fuego was regenerated, and there is no longer a cannibal in that section of the world.

Christ working through Thomas Bridges accomplished what Charles Darwin could never have accomplished with education. Christianity out-educates all other forms of education known to man. It reaches deeper than the head; it goes to the heart of things.

Paul said, "We preach Christ." He had tried education, but the schools could not give him the peace for which his heart yearned. Not until his experience on the road to Damascus, when he beheld the Lord in His beauty, did he find the spring of living water for which his soul had thirsted.

Friend, look within; sound the depths of your own soul. Be still; quiet your brain; relax your spirit; face your Lord. Paul's

experience was real; yours can be equally real. You do not meet the Lord in the head through *education*; you must meet Him in the heart by *consecration*. His Spirit is here. He has followed you all the years. He broods over you now, knocking, knocking—"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Let Him in. Go beyond the reach of the mind; penetrate deep into inner consciousness; open the door of the heart; turn from sin, and make room for the Heavenly Guest.

You, my educated friend, must come the same way as the most unlearned person in your community. There is no established connection between a college diploma and a clean heart. Bring to your Lord a broken spirit, and a humble and contrite heart. This is all you need. Man is redeemed, not by his goodness, but by God's grace.

The world will never know the name of the man who spoke the words that brought C. H. Spurgeon, as a young man, face to face with Jesus Christ. The world listened, in later years, to the words of Spurgeon, the great London preacher, as he interpreted Christ to a sin-cursed peo-

ple. One Sunday morning, while going down the street — the snow had fallen heavily the night before—he stopped at a little church. No preacher was present, and only a few people had gathered. They selected one of their number to take the pulpit. The man was not a preacher, but he opened the Bible and read, “Look unto me, and be ye saved, all the ends of the earth.” After repeating the text a few times, then looking toward the rear of the building and seeing a stranger, the man said, “Young man, you look and you will be saved.” Spurgeon looked. In after years, speaking of that experience, he said, “I looked on Him and He looked on me and we were one forever.”

Much is being said about the need of right environment, but environment alone cannot revolutionize a life and straighten out its kinks. Adam had good environment. He was surrounded with beauty and purity, but Satan entered his heart. Environment does not go deep enough. You cannot change the nature of a hog by putting him in a beautifully furnished living room. Something would change, and it would not be the hog. A man is not cured of measles by wrapping him in white linens. Human nature is not changed by whitewashing. It must be re-created.

“Christ in you, the hope of glory.” The hope of the world is Christ, not human effort. Christianity is unique. It differs from all other religions. It is based upon the presence of Christ, projected in the Holy Spirit. One could not say, “Buddha in you the hope of glory,” but we can truthfully say, “Christ in you.” It is a mistake to try to do by will-power, that which can be accomplished only by the presence of Christ. The natural man must be cleaned up and cleaned out, turned wrong side out and right side up. The entire stream of life must be purified, the emotions cleansed, and the heart made ready for the reception of a new life. This preparation is wrought by repentance, regeneration and divine grace.

There are many ways to get an education, acquire scientific knowledge and philosophize, but there is only one way to get Christ—the Gospel way. There is an old hill called Calvary that must be climbed by the soul that would attain to heavenly heights.

Change of Heart

The heart-self is reflected in every department of one's life. What a man is in his heart is written in his face, mirrored in his eyes, stamped in his brain, regis-

tered in his soul and crystallized in his environment. When the heart is bad, like the barrel, the whole of one's existence is polluted with sin.

Unregenerate man is dominated by sinful desires, a lustful mind, wrong emotions and a perverted imagination. When he is born again, "old things pass away" and the forces that mould his character are revolutionized. At the experience called *regeneration*, he is begotten of God by the incoming of the Holy Spirit and he becomes a generative center of divine life. The barrel-heart is transformed into the Christ-heart.

"Out of the heart are the issues of life." This is an exact statement of a spiritual fact. The center of man's life is in his spiritual heart. The heart is a nucleus of energy, a center of vital activity.

Visualize an electric light bulb aglow with electrical energy. There emanates from it what may be termed, "the issues of illumination." Let the bulb represent the heart-center, and see coming from it "the issues of life." These issues sustain the soul and give life to the cells of the body. They are reflected in the soul and crystallize in the body, but they proceed primarily from the spirit. When the heart has been changed from *bad to good*,

all the issues of life are good, for they come forth from an indwelling Christ. Man then becomes all aglow with the glory of God, and as a "consuming fire" Christ consumes the dross from spirit, soul and body. The cells of the body are *quicken*ed by the new life that sustains them and bad habits drop off. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

At death, the spiritual heart withdraws from the physical heart, the departed one is mourned as dead, and the body returns to dust. The life is not inherent in the cells, so when the spirit takes its flight, the cells can only disintegrate.

Christianity is builded upon a change of heart. When the heart is changed from bad to good, the whole stream of life is changed. Hear the prayer of the Psalmist: "Create in me a clean heart O God; and renew a right spirit within me."

A materialist would inquire what is meant by the phrase, *change of heart*. He studies the physical heart and marvels at the credulity of the believer who thinks it can be changed. A college professor attending one of my lectures heard me say that it was possible for the door of the

heart to be opened to Christ. With considerable sarcasm he informed his students the following day that he had been studying anatomy for years and had not yet found a door to the heart. He looked at Paul's great secret, hidden from the foundation of the world, through the eyes of a materialist, and scoffed.

The heart that is changed by the incoming of Christ is the spiritual heart, the center of life, which works and moves through the physical heart. Listen! here is the crux of the whole lecture.

Consider a moment the remarkable construction of the physical heart. Physiologists know the heart beats; they do not know what makes it beat. At birth, the heart begins pumping, and thump, thump, thump, it goes through life, until it runs down at the experience called death. It is a wonderful little dynamo, a marvelous little engine, operating all the time. Each contraction of the heart lifts four ounces of blood; every minute of the day it lifts about eighteen pounds of blood, in a day it lifts about twelve tons; in a year, about four thousand tons. Nothing in material science can tell us what makes the heart beat, because the beat of the heart is a spiritual operation. *Just there, in the heart-beat, you may meet your Lord, in the*

Holy Spirit. Christ in union with the spiritual heart changes heart qualities, generates divine life in man and ultimately produces a new creature.

With this understanding, such Scriptural statements as the following take on an entirely new significance: "*A new heart also will I give you, and a new spirit will I put within you.*" "And I will put my spirit within you, and cause you to walk in my statutes." "Christ in you the hope of glory." "The kingdom of God is within you." "Blessed are the pure in heart for they shall see God." "As a man thinketh in his heart, so is he." "For me to live is Christ, and to die is gain." "I must decrease that he may increase."

By following the word *heart* through the Bible, it is observed that its use seems to imply the physical heart occasionally; other times it refers to the center of the emotions, but more often, it means the nucleus of spiritual life which survives after the dissolution of the physical body. A true, whole-hearted consecration throws open the door of inner consciousness to the incoming of Christ. His presence must be accepted in faith at first, but the consciousness of the Spirit becomes more and more real as the regenerate soul grows in grace.

Mrs. C. H. Morris very beautifully tells of this heavenly experience in her hymn, "Let Jesus Come Into Your Heart."

If you are tired of the load of your sin,
Let Jesus come into your heart;
If you desire a new life to begin,
Let Jesus come into your heart.

If 'tis for purity now that you sigh,
Let Jesus come into your heart;
Fountains for cleansing are flowing near by,
Let Jesus come into your heart.

Just now, your doubtings give o'er,
Just now, reject Him no more;
Just now, throw open the door;
Let Jesus come into your heart.

Down in the bottom of the pool there is a little spark of life. Born amid the muck, ooze and mire, one day it looked up and seeing the light, was lifted. Up, up and up, this minute germ of life traveled until finally it reached the surface of the pool, where it unfolded into a beautiful, pure, white water lily, to be kissed by the rays of the sun and moistened by the dews of heaven. Not unlike this is Christ dwelling in the heart of a Christian, lifting the soul up, up and up, into higher life and consciousness until, finally, it unfolds into a pure, refined, in-Christed personality, to be kissed by the Eternal Son of Righteousness and moistened by union and communion with God. This is Christ Within.

CHAPTER II

THE MARK OF THE BEAST

IN THE thirteenth chapter of the Book of Revelation, we find John the revelator on the isle of Patmos. He is receiving revelation and reading the future. Early in the chapter, he describes a great beast, a hideous monster, coming up from among the people of the earth. The awful appearance of the beast is exceeded only by its awful deeds. The horrible creature is described:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Later in the chapter, John refers to a special mark which the beast would have placed upon all mankind, and says:

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their hand, or in their foreheads.

Students of the prophecies have had much to say about this passage of Scrip-

ture, and many interpretations have been put upon the "mark of the beast." It is generally conceded that it refers to a condition that will obtain during the final tribulation period of the present age. It is not my purpose here to engage in a discussion of the mystery involved. In this lecture, I shall make the application in a different direction.

I shall take it to stand for a diabolical doctrine, a hypothesis that has become the basis of our educational systems in America; the theory of Evolution, a doctrine that purports to trace man from the lower forms of life and give to every mortal, "small and great, rich and poor, free and bond," the mark of the beast in his heredity. In spite of the fact that it has woven its way through the educational systems of the world, it is only a hypothesis and has neither proved science nor Scripture to sustain it.

To accept the theory is to take the mark of the beast, for it links man—blood of blood, bone of bone, flesh of flesh, to the animal kingdoms. It places man's beginning in a one-cell, jelly-speck animal, that was blind, deaf, dumb and brainless, and boxes him about by his environment several million years, up through the animal kingdoms, until finally the present

complex whole of humanity is the result. Exponents of the theory are now speculating about the "*superman*" which they claim will follow as the next step in the evolutionary process.

Let none be deceived or misled by the logic and eloquence with which the beast theory is being presented in classrooms, textbooks, and even pulpits. It is only a theory. More correctly, it can be called a guess. It is not supported by a single proved fact. Indeed, not a few scientists are saying that *all* scholars have accepted it. Such a claim appeals to their vanity, but does not conform to the facts, for many of the most prominent living scientists openly refute it. Unbelievable are the reports that come from all over the world that "man's animal origin has been accepted by the foremost educators of the day"; that "the case for Evolution has been practically settled"; that "the consensus of scholarship is in its favor"; that "crystallized public sentiment has passed favorably upon it." Contrary to such far-fetched statements, careful scientists willingly admit with Prof. H. W. Conn, American zoologist and bacteriologist, "From its very nature, Evolution is beyond proof."

Scientists Quoted

Even Darwin hesitated to advance his theories as proved facts. He spoke with caution, sought to avoid extravagance and referred to many of his theories as things "dimly seen in the distance." It remained for bold men like Herbert Spencer with his philosophical mind to make sweeping claims and say of Evolution:

"It spans the universe and solves the widest range of its problems, which reach outward through boundless space, and back through illimitable time, resolving the deepest problems of life, mind, society, history and civilization."

Teachers have grown so bold with the passing of the years that Evolution is now taken as a basis of higher learning and is being taught in practically all educational institutions supported by taxation. And, very few religious schools are immune from it. The careful scientist of the past was reluctant to present his unproved theories as facts. Careful scientists, who will not hurriedly present unproved theories as facts, are needed to-day.

At a meeting of the American Chemical Society in Los Angeles, California, Dr. R. A. Millikan, Nobel prize winner in 1923 for isolating the electron, denounced scien-

tific dogmatism as well as the religious brand, and although a believer in Evolution himself, said, according to press reports:

“The pathetic thing is that we have scientists who are trying to prove Evolution, which no scientist can ever prove.”

Compare this statement of Dr. Millikan with the following from a less capable man, H. G. Wells, who says that the pre-historic animal from which the human race descended,

“* * * may have had a very large body and large forelimbs. He may have been a woolly strange-looking creature. The creature was not a man. It was a walking ape. We cannot say that it is a direct human ancestor, but we may guess that the creatures who scattered these first stone tools over the world must have been closely similar and kindred, and that *our ancestor was a beast*. These sub-men were running about four or five hundred thousand years ago.”

This sort of cheap guessing has misinformed the educated world and branded untold millions with the mark of the beast. Without facts upon which to base his claims, Wells, the guesser, continues with the fairy story:

“It clambered about the trees and ran, and probably ran well, on its hind legs upon the ground. It was small-brained by our present standards, but it had clever hands with which it handled fruit and beat nuts upon the rocks and perhaps caught up sticks and stones to smite its fellows. It was our ancestor.”

Wells is guessing. His ranting is a thing of wonder. He even speculates about the personal habits of the beast parents whom he eulogizes in such eloquent phrases. He describes at length his rotten-meat-eating baby killer, and says:

“When he found dead animals, semi-putrid, he would relish them none the less. He would eat his unhealthy children. He would seek larger animals in a weak and dying state. Failing to find them, dead and half rotten examples would be made to suffice.”

The foregoing quotations are extracts from Wells' "Outline of History." This work was welcomed by the scientific world as among the greatest books ever written, and was no doubt sold by the tens of thousands of copies. Such crazy guessing is enough to insult the intelligence of every thoughtful reader who knows how to compare facts with theories.

Wells can have nothing to do with the Bible story of man being created in a pure state, the "likeness and image of God" before the Fall of Man, except to expound a philosophy that challenges its authenticity. He shows no interest in such Scriptural statements as:

"So God created man in His own image, in the image of God created he him; male and female created he them. And, God blessed them."

There can be no room for the transcendent God in this ape-man pedigree. The Eternal Spirit is ruled out of the universe. The plain statements of Jesus Christ about Himself, His pre-existence, atonement and resurrection have no value in this kind of teaching. There is no room for the Son of God in their philosophy. Jesus Christ is to be recognized, if recognized at all, as the son of the beast. The more you believe in Evolution, the less you will believe in the Bible. We are not obligated to keep our hands off of the evolutionist's religion, since he is destroying ours. Under the guise of science, Satan mocks at our faith and blasphemes our God. When one reaches the place where he is looking for Biblical contradic-

tions and connected truth in Evolution, it is time to reverse the order.

When stripped of its high sounding words and superfluous terminology, the theory stands bankrupt before the laity. History discloses that all truly worth while knowledge has been within the reach of the common people. Error alone is compelled to couch behind the camouflage of meaningless coined words. One must often complain of the involved style of diction and strange technical expressions employed by scientific writers who wish to impress the lay mind with their superior intelligence. Many men of science seem to feel themselves obligated to wrap up their knowledge in involved and obscure language, avoiding any approach to clearness of expression. They prefer an involved style because it costs the reader much time and trouble to understand what he would otherwise grasp instantly, and thus the impression is made that the writer possesses more depth and greater intellect than the reader. "Simplicity is the sign of truth," is an old Latin saying. Evolutionists have long prided themselves that their doctrine must of necessity be confined to the elite. They have petted themselves as intellectual aristocracy. To

translate the doctrine into simple words is to call its bluff.

Behind the gauzy robe of big words, false science has paraded as proved fact. If the evolutionist were to confine himself to what he could prove, his system of philosophy would be wrecked. It is based upon bad science and weak philosophy, but having been taught with reason and logic so long, it is difficult for educated persons to realize that it is a contemptible hoax. Too many have had it so pounded into their minds that they follow a beaten path in their thinking. With difficulty do people believe that a confessedly unproven theory could deceive so many and become the basis of modern education. Yet this is true. When pinned down, it is a universal admission among great scientists of the past and present, that the evidence favoring the theory will not sustain the conclusions drawn by the men who sponsor it.

Prof. George Frederick Wright, eminent scientist of Oberlin College, once wrote:

“The doctrine of Evolution as it is now becoming current in popular literature is one-tenth bad science and nine-tenths bad philosophy.”

Prof. H. W. Conn says in one of his books:

“Nothing has been positively proved as to the question at issue. The difficulties offered to an unhesitating acceptance of Evolution are very great, and have not grown less since the appearance of Darwin’s ‘Origin of Species,’ but have in some respects grown greater.”

Prof. Whitney, of Yale University, gave a statement many years ago that modern scientists could well afford to repeat:

“We cannot think of the theory yet converted into a scientific fact, and those are perhaps the worst foes to its success who are over-hasty to take it and use it as a proved fact.”

Tyndall admitted that “those who hold the doctrine of Evolution are by no means ignorant of the uncertainty of their data.” Dr. J. A. Zahm, who for twenty-five years occupied the chair of physics in Notre Dame University, wrote, “the theory is not yet proved by any demonstrative evidence. An absolute demonstration is impossible.” Down to the end of his life, Huxley admitted that the theory “must be content to remain among the hypotheses.”

Carlyle called it “the gospel of dirt.” Ruskin said, “I have never yet heard one logical argument in its favor. I have heard and read many that are beneath con-

tempt." Bryan referred to it as "guesses strung together."

In his book, "God or Gorilla," Alfred W. McCann, LL.D., shatters the claims made for the "Piltdown Man," the "Neanderthal Man," and other "missing links," and writes:

"Reaching its climax in 1921, the ape-man hoax took the form of a seemingly spontaneous movement to re-establish the theory of man's monkey-origin. Its astounding pretensions are scarcely less remarkable than the strange devices employed to make them impressive, even convincing, to an uncritical and gullible audience. * * * Journalists, popular writers, school teachers and pupils of advanced grades are the chief victims of this weird compound of scientifically flavored catch phrases and extravagantly fabricated skeletal evidence in support of the theory that 500,000 years ago a huge ape, which was not gorilla, chimpanzee, orang or gibbon, became the father of an ape-man who by infinitesimal steps over gigantic periods of time gradually lost his ape character and became the father of modern man."

Prof. George McCready Price, the author of many books on scientific subjects,

and a specialist in geology, complains that "true science is muzzled," and says:

"The Evolution doctrine has become an 'orthodoxy'; and disbelief of it, or any opposition to it, has become a 'heresy.'
* * * I have among my personal acquaintances many highly trained scientists, men who stand at the head of departments in well-recognized colleges and universities, who have definitely outgrown the older views on these subjects which they once held, or which were taught them when they themselves were students. And these men have outgrown the Evolution theory because they have learned of scientific facts, important facts, facts which one can see and measure and photograph, facts which, so far as they are concerned, make any further belief in organic Evolution appear like mere superstition.

"But are such men allowed to voice their objections to this theory? Are they permitted to publish their present views in the columns of any of the "reputable" scientific journals? Not at all. These men are compelled to witness in silence all manner of abusive attacks and false statements against the views which they have been forced by facts to believe is the truth; they must even keep quiet under open attacks against their personal characters and reputations. Our opponents can attack us to their hearts' content through recognized

scientific journals; but we are seldom if ever allowed two inches of space for a reply."

A Religious Duty

On the face of the proposition, the whole thing looks like a ridiculous joke, especially when we consider that for every theory favoring Evolution there is one, just as reasonable, that counteracts it. The idea of man having descended from the monkey-family is humorous and has provoked much satire and funny cartoons among the laity. Many would rather laugh at it than to consider it seriously. The man of the street is inclined to regard it lightly, but when a thoughtful person acquaints himself with the far-reaching principles involved, he finds it is no longer a laughing matter. He finds that like a cancer, the roots of Evolution have been planted in every department of life and are now eating away at the heart of civilization.

It destroys every fundamental upon which the Christian religion is builded. It destroys faith in the Inspiration of the Bible, evolves man over the Fall, robs Jesus Christ of His Deity, makes a Saviour and an Atonement for sin impossible, eliminates divine Grace, Regeneration and the presence of the Holy Spirit as the pro-

jected manifestation of Christ. When carried to its logical end, it annihilates revealed religion. Can one be an evolutionist and a Christian at the same time? Yes, if he is not much of either one.

Be it said in no uncertain terms that it is the religious duty of every Christian to stand against this doctrine. Christianity and Evolution cannot both survive. One must go. Is it any wonder that Ingersoll praised it? The effect of the beast theory upon man's mind and heart is illustrated in the life of Clarence Darrow, who according to press reports during the *Tennessee Trial*, said:

“I think there is much of value in the Bible. I do not believe it was written or inspired by God. I believe it should be taken as every other book, and that there are portions that are sublime as in any other great book, which by a figure of speech might be called inspired. I do not believe in any supernatural Christ as foretold in the Old Testament or revealed in the New Testament. I do not believe in miracles. I believe the universe acts and always has acted in accord with immutable laws and that whatever force may be back of the universe has never violated these laws.

If such men were to succeed in destroying all the faith of all the Christians in the

world, what have they accomplished? What have they to offer that is just as good, or better, to substitute for the faith they have taken away? Their ignorance is evident when they are brought to face *first causes*. Here, Darrow says, "I think," "I believe," "might be called," "whatever force may be back of the universe."

The exponents of Evolution simply must admit that their theory gives Jesus Christ an animal ancestry. To be consistent they cannot avoid this conclusion. They must admit that according to their theory, Jesus was the son of an animal and not the Son of God; that the blood that trickled down Golgotha's Cross was nothing more than the blood of a beast. Can Christians afford to countenance such a blasphemous philosophy? Ought they be compelled to pay taxes to support schools that teach such anti-Christian theories?

Ingersoll once said that Darwin had furnished the rope with which Christianity would some day be hung. Will this prophecy come true? It will if Evolution is not checked in the schools of America.

The destructive effect of Evolution upon religion may be observed in the life of Darwin himself. As a young man he was a devout Christian and spent three years

studying for the ministry. This was before his mind became poisoned with the idea that man descended from a lower order of animals.

As a young man he expressed faith in "the strict and literal truth of every word in the Bible." Toward the close of his life we find him saying in a letter :

"I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully,—nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."

Hopes shattered! Faith gone! Life ebbing away! A young man had lost faith in Christ and had become "cautious about admitting evidence" concerning Him. He no longer had faith in the Bible and said he did not believe there ever had been a revelation. It was Evolution that transformed Darwin from a Christian into an infidel, chilled his love for Christ, robbed him of his faith in the Bible and destroyed his hope of a life after death.

A Patriotic Duty

Not only is it a religious duty to oppose the beast doctrine, but it is a patriotic duty also. Civilization rests upon the Christian religion. To destroy Christianity is to automatically put an end to civilization. Thoughtful persons view with alarm the breaking down of the religious and moral foundations of America. One scientist says, "Most of our morals are jungle products." The source of the trouble is deep seated.

A doctrine that regards morality as a mere convention, a custom that ape-men found convenient for living together in groups; religion a state of mind developed by weaklings and stragglers who in past ages, not being strong enough to protect themselves, became victims of hallucinations and went about calling upon an unknown power to aid them; marriage a social institution introduced by males who were not brave enough to fight to retain their females; the idea of property rights just a notion that has been handed down by those who had something in their possession and invented a method to prevent others from taking it away from them; such a wicked jungle doctrine is a menace to civilization. It is intellectual T. N. T.

Are the affairs of men safe in the hands of persons and systems of education which teach that the present state of society is only what developing anthropoids decided it ought to be as they fought their way through the jungles? For three decades, the evolutionary system of sociology has been undermining the moral standards upon which civilization is dependent. What is the hope of keeping down anarchy and extreme radicalism in the future, if the present generation is educated through Evolution to disregard those things against which the defenders of the Red flag are fighting so industriously? These are facts that few men of science have considered seriously.

A man in Oklahoma stroked a rattlesnake gently when it was preparing to strike. It became quiet for the time being, but at an unexpected moment, it buried its fangs in his flesh. Death came instantly. America has for many years petted a beast philosophy that puts the serpent into man's heredity. At a time when little expected, the snake will strike, unless it is destroyed beforehand by an immediate awakening of the national conscience and the restoration of a universal faith in the open Bible as God's revelation to man. "*Back to the Bible.*"

Nietzsche, the German philosopher, succeeded in permeating the schools of Germany with Evolution a quarter of a century before the World War. It went through and through the educational systems of Germany in much the same way that we find it in America today. It substituted the idea of "brute force," the "survival of the fittest," and the theory that "might makes right" for the feeling of brotherhood and Christian principles upon which our civilization is builded.

Evolution teaches that man advances by *force*. Christianity teaches progress through *love*. If you are more powerful than your neighbor, it is your duty to rise up and crush him. In so doing, you in turn grow stronger. This is the survival of the fittest. It is the bloody path by which man has climbed to his present exalted position as king of the jungles. It recommends hate, promotes immorality, praises murder and damns souls.

Nietzsche carried the theory to its logical end. He eulogized war and taught that it was essential to man's advancement. To him, Christianity was a dangerous thing, retarding the progress of the race, and democracy was pronounced "a refuge for weaklings." His teaching transformed Germany into a nation of savagery, pro-

duced the theory of the "super-man" about which so much was said during the World War, and finally drenched central Europe in a pool of human blood.

The German soldier had been taught to think of himself as an evolved animal. This consciousness stirred to action all of the wickedness, peculiar to human nature, in his heart. However, the religious morale of the great middle classes of Germany was comparatively high. They were outraged and misinformed by an intellectual oligarchy that had been deceived by Satanic forces appearing as an "angel of light." Consequently, their national life degenerated into gross materialism. The German people are to be pitied for having been overtaken by a materialistic philosophy that takes wreck and ruin with it wherever it goes.

Poor Nietzsche! Satan-obsessed soul! He used Darwin's teaching to put the nations in the perdition of war, and yet some men are singing praises to him, as being "gloriously right in his fearless questioning of the universe and his own soul," but "gloriously wrong in many details of technical knowledge." His philosophy put him in the mad-house and there he died hopelessly insane. But unfortunately he did not take his Evolution with him. It came

to America. Today we find it doing to this country exactly what it did to Germany before the war.

Atheistic education engenders selfishness, lawlessness, lust, war and anarchy. If it is not removed from the schools, it will turn America into a seething hell within the next few years. The nations that forgot God and take the mark of the beast shall perish.

"In the Beginning—God"

As a working hypothesis, the doctrine broke down in the very beginning when it endeavored to explain the origin of life by natural laws. Right there it went to the rocks. Several theories have been introduced by materialists in an effort to exclude God from His universe and account for the origin of life by natural processes.

Science agrees with Scripture when it asserts that there was a time when no life existed on the planet. Right here the materialist does what he condemns the religionist for doing. He employs faith. Having reached the simple conclusion that there was an earth before life appeared on it, his fund of knowledge is exhausted, and he tries to bridge over the gulf between what he knows and what he does not know by laying down a *plank* of faith.

He steps out upon the plank and proceeds to speculate about the origin of life. That Evolution can give no satisfactory answer to this question is generally admitted by all careful scientists.

Prof. Lull of Yale University admits the helplessness of science when it grapples with this problem, in the following language:

“Looking back through the prodigious vista of the past, I find no record of the commencement of life, and, therefore, I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not, and if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter. I should expect to see it appear under forms of great simplicity,

endowed, like existing fungi, with the power of determining the formation of new protoplasm from such matters as ammonium carbonates, oxalates and tartrates, alkaline and earthly phosphates and water, without the aid of light. That is the expectation to which analogical reasoning leads me, but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."

Such is the admission of a scientist as he uses faith to bridge the gulf between living and non-living matter. It requires more faith to believe much that is called science than it does to believe the Bible. When scientists presume to look into the mysteries of the distant past, they cannot truly make science. They can only speculate. When a scientist begins guessing, his guess is worth no more than the guess of an unlettered man.

A very popular theory is that on one occasion—just one—life appeared through *spontaneous generation*. Stress is laid here on *spontaneous*, which really means a generation of life which we do not understand and cannot account for. Evolution is obliged to go ahead with really nothing to begin with. The Bible starts, "In the beginning," but Evolution starts with nothing.

The theory of spontaneous generation simply means that in the supposed turmoil of a developing planet, the molecules swarmed together by some inexplicable manner until they gave birth to an original cell, out of which the complex whole of the human race finally evolved. Blind chance is at the very basis of the theory. Indeed, it requires a healthy faith to believe this when it is admitted that not a single proved fact supports the proposition. Tyndall thought that in the material atoms the "promise and potency of life" might be found, while Huxley expressed "philosophical faith" in "the evolution of living protoplasm from non-living matter."

Should the theory of spontaneous generation be accepted, an intelligent question like the following would prove to be an unsurmountable obstacle. If life was once generated by molecules rushing together, how is it that with all the skill and knowledge of modern chemistry, no such thing can be accomplished today? No reputable scientist would now care to risk his reputation by saying that he believes organic life can be produced from unliving matter by chemical processes. He knows it cannot be done, because it has been tried by many scientists. He should know that it never was done on this planet, because natural

law would not permit. The verdict of the microscope and the testimony of biology is: "*A cell from a cell. Life only from pre-existing life.*"

The materialist must admit that the origin of life involves a *miracle* for which science cannot account. A miracle is a terrible thing to a materialist, but he must begin life with *one* if, indeed, he is willing to admit that life had a beginning.

Huxley sought to excuse the hypothesis and avoid the embarrassment of admitting defeat by saying:

"If the hypothesis of evolution is true, living matter must have originated from non-living matter, for, by the hypothesis, the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state. But, living matter once originated, there is no necessity for another origination, since the hypothesis postulates the unlimited, though, perhaps, not indefinite, modifiability of matter."

For scientists to say that the laws governing the planet are not unchangeable is to contradict the basic principle upon which the hypothesis is builded. Yet this is the admission they make when they say that life was produced by natural processes once, but cannot be repeated. It must have

been humiliating for Joseph Le Conte, in shielding the theory, to say:

“If life did arise spontaneously from any lower forces, physical or chemical, by natural process, the conditions necessary for so extraordinary a change could hardly be expected to occur but once in the history of the earth.”

Another theory that has been introduced is that by a mysterious happening, a minute germ of life came darting through space from another planet and finally landed on the earth. In its new found home it germinated, unfolded and developed until the myriads of complex forms now existing were produced. And, a strong plank is necessary to sustain the required faith to believe such a theory as this. Prof. Woodruff of Yale asserts:

“We thus reach the general conclusion that, so far as human observation and experimentation go, no form of life arises today except from pre-existing life. But since life is present on the earth now, * * * we have to consider the following alternative: Either life was transported to this planet from some other part of the universe, or life arose spontaneously from non-living matter at one period at least in the past as a natural result of the evolution of the earth and its elements.”

The same author says:

“Thus, biologists are at the present time absolutely unable, and probably will be for all time, unable, to obtain empirical evidence on any of the crucial questions relating to the origin of life on the earth.”

Darwin must have been of the same mind when he said that “science as yet throws no light on the problem of the essence and origin of life.” And Huxley, when he said: “Of the causes which have led to the origination of living matter, then, it may be said, we know absolutely nothing.”

The testimony of the materialist is the strongest evidence against his philosophy. Because he has no God, all life is a mystery to him. In the thirty-second chapter of the book of Deuteronomy there appears a verse that reads as follows: “For their rock is not our rock, even our enemies themselves being their judges.”

Let it be remembered, as the confessions of these scientists disclose, there is positively no evidence that life originated either through spontaneous generation or by journeying from another planet. The *idea* of Evolution is here, but where did life come from? This is the question the *idea* cannot answer. Why should it be so difficult for men to understand that “In the beginning God” created life?

Now, the believer in the Book of books finds also that there was a planet before human life appeared. He lays down his plank of faith which is builded upon the Holy Scriptures, bridges over the gulf where his knowledge leaves off, steps out and says, "*God created man.*" *The plank holds.* Concerning the divine chemicals used in building prehistoric man, we know little. But we do know that he was created, "the likeness and image of God," a pure spiritual being before the Fall of Man, possessing in his nature the qualities of infinite love, will and intelligence.

By virtue of man's relation to his Creator, he possessed certain spiritual qualities that made him entirely unlike the lower kingdoms. This is a fact. The history of the race is repeated in every mortal coming into this life. As the unborn babe is always a human and never an animal, so also, when the race was yet in embryo, it was of a higher order and forever different from the beast.

"After His Kind"

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

"And God blessed them, saying, Be fruit-

ful, and multiply, and fill the waters in the seas, and let the fowls multiply in the earth.

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

“And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.” (Gen. 1:21, 22, 24, 25.)

The word *Evolution* really means, to grow, develop, unfold, unwind or expand. Men have misused the word and made it to stand for a theory that presumes to unfold the universe and unwind all the life there is in it, by natural processes. To describe Evolution as the growth of the chicken from the egg, or the growth of the oak from the acorn might be permissible. In this sense, every thoughtful person believes in Evolution. This does not involve a change of one species into another. But this is *not* the Evolution that is leaving destruction in its path.

Despite the fact that there are theories to the contrary, there is not a single instance of one species having ever developed into another. After studying more than two million types of life, science must admit that there is not one record of the

transmutation of species. Each type reproduces "after his kind," exactly as Genesis indicates. This is the basic law of life. Man possessed, from the beginning, inherent spiritual qualities that forever differentiated him from the animal kingdoms.

Prof. Bateson once journeyed from London to America to inform the scientific world that every effort to trace one species into another had failed. He professed faith in Evolution, but expressed doubts about the origin of species. The theory breaks down completely when it faces the fact that each form of life appears "after its kind." This law operates in the simpler as well as the more complex form of life.

No one will deny that there is a graduated scale of life. There are low planes and high planes. But each plane reproduces true to its kind. This offers an unanswerable argument against the beast doctrine. The amœba always brings forth an amœba, the snail a snail, the oyster an oyster, the monkey a monkey, and so on. There is not a single instance of a member of the animal kingdom ever bringing forth a man. And, there are no authentic "missing links" to prove that any such thing ever did occur, and there never will be. The evolutionist bases his claims entirely

upon physiological *resemblances*. Is circumstantial evidence sufficient to warrant the destruction of the Christian religion?

There are certain internal and external resemblances between man and the lower animals. This is the chief argument for generic connection. According to this mechanical argument, one could say that a stage-coach evolved from a wheelbarrow, an automobile from a stage-coach and a street car from an automobile because they each have wheels. Likeness of physical structure proves only similarity of design by an intelligent designer. Because of the orderly arrangement of the planet, necessitating each species to live in the same kind of a world, governed by the same natural laws, appropriating the same food, breathing the same air, propagating in the same way, it is only natural that an intelligent Creator would provide similarity of structure.

Even Darwin admitted:

“There are two or three million species on the earth. * * * But it must be said to-day that in spite of all the efforts of trained observers, not one change of one species into another is on record.”

Moreover, the human frame possesses many qualities not to be found among the animals. The supposed ape ancestor is

long armed and short legged, while man is short armed and long legged. The absence of hair on the body and the soft surface of the human skin cannot be duplicated by the animal kingdoms or accounted for by natural causes. The origin of the human voice is a puzzle to the evolutionist. The mind of man, his conscious reasoning and intellectual powers, drive the scientist out of the realm of the facts into the domain of speculation if he attempts to account for them by the evolutionary process. Many similar problems baffle the evolutionist.

It is generally conceded that there are no monkeys and apes living today that have the capacity to ever evolve into men. Is it sensible to assume that the same species of the past had such capacities? If the facts are permitted to testify, the inevitable conclusion is that certain unseen, controlling, spiritual forces were established by the Creator, in the beginning, which placed various species on individual planes and communicated to them the power to multiply according to kind.

In geology, the rocks speak and tell us of many types of life which appeared suddenly, fully developed, with no intermediate connection with lower forms. Fossil remains of plants and animals testify of

perfectly formed living species which are now extinct, but at the time of their existence were even larger and more powerful than similar forms today. The mastodons may be referred to as an illustration, for in their organic structure they were far superior to the elephants of present times. The fossils always confirm the fact that each type of life reproduces "after his kind."

Marks of the Beast

It is customary for evolutionists to refer to certain physical resemblances between man and beast which they claim as proof of their theory. But when these superficial resemblances are studied and understood they become eloquent arguments against the beast doctrine.

Hair

They point to such marks as hair on the forearm which slants from the elbow to the wrist, the long hair in the eyebrow and the hair on top of the head and compare it with the hair of animals. They submit their findings as evidence. Writers of the past have had much to say about this likeness, but they proved nothing. They have yet to learn that they cannot successfully suspend their philosophy on a few long hairs.

Tail

Reference is made to a supposed evidence of a tail in the human anatomy which is said to have been rubbed off when the ape learned to sit down. This would be Evolution working backwards. That an ape should lose his tail while it is being exercised constitutes an argument against Evolution. Apes are still sitting down, but show no signs of losing this much talked of wagging instrument. Can men hope to hang a theory on the tail of an ape that will be great enough to revolutionize education and religion?

Legs

They would give man the legs of the beast in an effort to explain how they were acquired by the earliest animals. The romance of the adventurous little legless water animal that crawled out of the water somehow, and by a mysterious process developed some slight excrescences or warts which aided greatly its locomotion as it wiggled along on the ground, is good competition for the Arabian Nights stories and Mother Goose rhymes. The little animal is supposed to have developed and transmitted to its posterity the habit of using these beneficial warts until they lengthened, became strengthened by exercise,

produced legs of a rudimentary kind, which by continued use evolved bones, muscles, nerves and joints such as we now possess.

How long will thoughtful people give credence to such speculation? If the Bible contained such folly, there would be no end to scoffing.

Blood

It is said that the blood of the beast flows through the human body. We are told that "it is scientifically proved that the blood of the ape and the blood of man is the same blood." In 1907, Dr. Friedenthal said that man was not only descended from apes, but is himself a genuine ape. His statement was based upon the blood theory. To say that science has proved man and ape blood to be identical is to prevaricate.

To read a scientific statement to the effect that the blood of a dog injected into the veins of a horse will kill the horse, but the blood of a man when inoculated into the veins of an ape results in only a feeble reaction, impresses the average person that a blood relationship exists between man and the ape while there is no such relation between the horse and the dog. The blood of a dog is destructive to other mammals, wherefore, it is assumed

that they are not related by blood. Seizing upon the fact that man's blood will not injure the ape, the evolutionists proclaimed loudly that man is not only related to the ape, but is a genuine ape.

Later knowledge has ripped the blood theory to pieces, for it is found that when the blood of other animals, including the horse, sheep and goat is inoculated into the veins of man, there is no more reaction than when ape blood is injected into man. *Therefore, to be logical, the evolutionist must now say that man is not only descended from the horse, but is a horse; is not only descended from the sheep, but is a sheep; is not only descended from the goat, but is a goat.* Indeed, such nonsense is making man the "goat." The truth-seekers who have been duped into believing such foolishness and the taxpayers who pay to have it taught in the schools are the "goats".*

Gill Slits

Another "relic of the beast" is the supposed *gill slits*, or tiny wrinkles on the head of the partly developed unborn child. Ernst Haeckel and other scientists worked

*The foregoing facts are made plain in McCann's book, "God or Gorilla." I have used his thought in discussing the "blood theory."

out a series of comparisons between the developing embryos of man and certain classes of animals. The fact that embryos start alike and continue so through certain stages provoked many guesses as to reasons for the similarity. Without considering the spiritual qualities that differentiate the embryo of man from that of the lower kingdoms, it is known that the higher animals pass through similar embryonic stages and at times possess a physical likeness.

Why is there a physical similarity between man and beast in the early stages of embryonic development? Some say it is because man carried over this nature of the lower animals as he evolved through the lower kingdoms. This is pure assumption and proves nothing except that people are easily fooled. Why are no human embryos born monkeys? Because God planted a germ of spirit life in the human embryo that is, and has ever been, entirely unlike the life of animals.

The silly talk about gill slits was "made in Germany," for most part by Haeckel, who said that the wrinkles on the embryo resembled the gills of a fish, and jumped to the conclusion that they are useless relics carried over from the fish-stage through which man is supposed to have

passed as he evolved. The gill slits are presented as proof that man's ancestors were fish at one time, and only these wrinkles survived to tell the tale. Such guessing!

Are these depressions or grooves "useless relics"? No, a thousand times, no. God ordained that they should be just as they are for a specific purpose, to do a definite work. They fill a need at that period of the child's development. It is said that one of them finally develops into the upper jaw, one into the lower jaw and others into organs about the neck.

Because of limited intelligence, half-informed advocates of Evolution have said that these depressions were of no value to the new life. Several organs were once said to be "useless relics" from animal ancestors, but later discoveries in physiology put a stop to such babbling. The same is true of the so-called gill slits.

What a travesty upon science that men should search into the fathomless mysteries of pre-natal life and endeavor to stamp the unborn babe with the mark of the beast!

The School Problem

The mother of a nine-year-old boy informed me recently that her son's school

teacher told the pupils that there was really no difference between men and monkeys except that men stood upright and had developed a little different kind of a brain.

In a certain high school, young people who do not take kindly to Evolution as presented by their instructors are given low grades in their studies and held back in other ways.

A professor in a Christian college went into a fit of rage in class recently when a young woman dared to object to his teaching on "supermanism."

The professor of a biology class in a state teacher's college gives lectures on Evolution and at the close demands a show of hands on the part of the students who do not agree with the teachings, and their grades are marked down.

The superintendent of a high school, working to earn his master's degree in a large university, was scoffed at, insulted and otherwise abused in class because he did not subscribe to the beast doctrine.

The five foregoing instances illustrate conditions as they exist in many of the schools of the United States. They are typical of many more that could be given. Will Christians continue to give donations to support church schools that teach materialistic philosophies which threaten to

blast away the foundations of the Faith? Will taxpayers remain silent while the conscience of their children is being outraged, their minds polluted and their souls damned?

The thought of enacting laws against the teaching in schools supported by taxation is distasteful. However, at the present time it is the writer's feeling that this is *not* the ideal remedy. Certain false charges have of course been advanced against such laws. They are said to interfere with freedom of conscience and freedom of speech. They are even branded as being unconstitutional.

Wherein does a law against teaching Evolution in the schools interfere with the teacher's freedom of conscience or speech? A teacher can believe what he chooses, worship or refuse to worship God, accept or reject the Bible, and yet not be allowed to teach the doctrine. He can stand on the street corners and shout it by the hour and yet be forbidden to teach it to boys and girls in the school room. As an individual, such a law need place no restraint upon the teacher that would violate any of the rights furnished him by the Constitution. However, it may deal with him as a public servant, one paid by the State and for that reason under the instructions of the State. It

may regard the teacher as an employee of the community, and therefore responsible to the taxpayers.

Certainly it is within the rights of the State to control its schools and forbid the teaching of anything that is obviously a menace to public welfare, if the voters so express themselves. In the United States, a comparatively small group of men have no right to prostitute their power and jeopardize twenty-five million school children against the wishes of the taxpayers who supply two billion dollars annually to keep the schools functioning.

Fearing sectarian interpretation, the Bible is not generally given recognition in schools supported by taxes. Therefore, it ought not be permissible to teach theories directly opposed to the Bible.

Professor G. Stanley Hall once said:

“The American public school system is the most extensive, the most expensive, the best equipped, but the least effective morally of any public school system in the world.”

It is a terrible confession to make, to admit that the schools of America have no systematic method for building character. When they disregard God's law and develop the mind without building character, they produce educated devils.

Young people need to be taught the incomparable worth of Christian character. Character springs mainly from the will, emotions and conscience. None of these receive special training in our schools to-day.

Were it known that any man serving in an official capacity in any bank were not a man of character, no matter what the financial assets of that institution, they could not avoid a run on that bank within forty-eight hours. Banks rest not upon financial assets primarily but upon the character of the men that inspire the confidence of the depositors.

A young man graduated from one eastern university and took postgraduate work at another. He was well educated. Upon learning that an important position with a large firm was vacant, he decided to make application. He called upon the prospective employer, told of his educational advantages and submitted some written recommendations from business men. The employer had handled hundreds of men. He seemed to see the very heart of the young applicant. He said, "My young friend, I have no doubt but what you have the brains to handle this position. These testimonials are good. I know some of the

men that wrote them. But, tell me, did you stop at a saloon on your way to my office? Do I smell liquor on your breath at this moment?" The young man blushed. "Yes, sir." "I can't give you this job. The man that takes this position must possess dependability as well as ability."

Is a philosophy, that disregards the Bible and teaches young people that they possess the mark of the beast in every cell of their body, conducive to high moral standards and Christian character?

"Supermanism"

A farther evidence of the destructive effect of Evolution upon the youth of America may be observed by the ever increasing number of crimes being committed by mere boys and girls. Evolution is a barbarous thing. It drips with blood. One exponent of the theory deplores civilization as "the most dangerous enterprise upon which man ever set out," and says:

"Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has ever organically progressed and civilization is the only process by which he has ever organically declined. * * * For when you take man out of the bloody, brutal, but beneficent, hand of natural selection you place him at once in the soft,

perfumed, daintily gloved, but far more dangerous, hand of artificial selection. And, unless you call science to your aid and make this artificial selection as efficient as the rude methods of nature, you bungle the whole task.

Man is supposed to have gained his present location as king of the zoo by mating male with female according to instinct, and fighting ever to destroy his weaker brothers. This contemptible lie puts practically no value upon human life, inspires lust and causes crime. How can professors say that this teaching does not poison the plastic, dreamy mind of the youth? How can preachers be so inconsistent as to try to harmonize it with the Gospel message?

A professor in the University of Chicago has written a book on political science advocating the superman theory, wherein he predicts that the race of the future will be made to order. This will mean that superminds will think and lowbrows will work. Out of the past, the jungle-man is supposed to have climbed to his present heights. Our science is said to be modern, but our political structure is still in the jungle stage. Evolution may develop a race of supermen to do the thinking, and a heavy-handed, slow-thinking clan of mechanical automata—humans without souls—to carry on

the drab, disagreeable manual work. Such is the idea of this unfortunate professor. He says:

“The world will not put new wine into old bottles, politically or otherwise. Jungle politics and laboratory science are incompatible, and they cannot live in the same world.

“Control is likely in the future to reach a point where it may be possible to breed whatever type of human being it is desired to have. Then we could breed morons and heavy-handed half-wits if we wanted them. We might even breed strange creatures as beasts of burden and toil, symbolized in Capek’s memorable play entitled *R. U. R.*, automata cheaply constructed for toil, dominated by more spirited beings designed for higher walks of life. It is possible that we might, as the playwright suggests, mix in a little too much spirit or sensitiveness by mistake or through too great sympathy, and thus cause restlessness and even breed revolution; but that is a part of the chance that the governing group would have to take in such a world. The point is that such a world is on the way, and that it is part of the duty of serious students of government to look forward and anticipate the situations that will influence mankind when that day of control comes. What manner of race do we want? Democrats,

aristocrats, a state based on morons, equality or graded inequality? It may well lie within the power of men to answer these questions as they will, fantastic as such assumption may now seem. It is to just such situations as these that the modern biology is swiftly leading us, whether we will or no."

Carried to its logical end, this means that we would go into institutions for the insane, select half-wit, subnormal and abnormal males and females, and breed them in much the same manner that a farmer breeds cattle, and thus produce a type of lowbrow to do the dirty work, so that supermen can go on thinking.

To discuss such a rotten philosophy is enough to soil the pages of this book. I do it only to shock professing Christians, taxpayers and voters to a realization of the fact that they must act *at once* and help remove the mark of the beast from the schools of America, or it will soon be too late. No commonwealth can long maintain law and order when the mind of its youth becomes permeated with such poison philosophy. No republic can long survive when its citizens lack faith in God.

This professor advocates breeding men and women as a farmer would breed horses or other animals. Of course, to breed

“democrats, aristocrats and morons,” compulsory love-making and marriage would be necessary. He continues his dirty doctrine:

“Plato in his *Republic* suggested compulsory mating some 2,300 years ago. It is unlikely that such methods will be adopted, but there is abundant opportunity, by forbidding certain unions on the one side and encouraging others, for the cultivation of a vastly improved breed of the human race, far transcending the present type of mankind. At the present moment these processes seem remote, and they arouse criticism and opposition, or perhaps humor and derision, yet no one can study at all closely the progress made in this domain within the last generation without turning to the most serious consideration of the future of the human race, when the methods of eugenics are more fully perfected than just now. The practical politician may be wise to ignore these possibilities, but the far-seeing statesman and, above all, the scientific student of politics in the larger sense of the term will scarcely pass them by without the most serious consideration.”

This is the “survival of the fittest”—the survival of the “fittestest.” This is Evolution at work—the sort of Evolution that the students are being taught. Is it

any wonder that the University of Chicago could produce a Loeb and a Leopold? "*Supermanism*" is the logical end toward which Evolution leads. It substitutes *brute force for brotherly love* and teaches that Christianity impairs the race physically because it advocates the protection of weaklings instead of destroying them. In this connection, Darwin's own words, wherein he advocated killing weak men and women, will be interesting:

"With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the progress of elimination. We build asylums for the imbecile, the maimed and the sick; we institute poor laws, our medical experts exert their utmost skill to save the lives of every one to the last moment. There is reason to believe that vaccination has preserved thousands who from weak constitutions would have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man."

It is time for the individual voter to speak in no uncertain terms and demand

that the beast doctrine be eliminated from the schools which he supports with his money. It is time for the laymen who finance religious schools to withhold their donations until the mark of the beast shall be removed. Compare the beast philosophy of lust and butchery with such Scriptural statements as the following, and then *“choose you this day whom ye will serve.”*

“Thou shalt not kill.” Exodus 20:13.)

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.” (Matthew 22:37-39.)

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matthew 5:43-44.)

“Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him. Herein is love,

not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (I John 4:7-11.)

"This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Romans 13:10.)

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." (Romans 12:9-10.)

"Greater love hath no man than this, that a man lay down his life for his friends." (John 13:13.)

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Galatians 5:13.)

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one an-

other, envying one another." (Galatians 5:22-26.)

"But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." (I Thessalonians 4:9.)

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matthew 7:12.)

"So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27.)

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Corinthians 15:39.)

CHAPTER III

THE CURSE AND CURE OF MODERNISM

GETHSEMANE was past. The trial was over. Calvary's work had been finished. Loving hands had placed the tender Christ in the tomb. It was yet dark, the first day of the week. Mary Magdalene's heart was breaking. She could wait no longer. Making her way to the tomb, she found that the stone had been rolled away. Her Lord had disappeared. She called two disciples. After viewing the empty tomb they went away. Mary remained weeping. Again she looked into the tomb. Her Lord was not there, but she found herself looking at two angels. They inquired why she was weeping, and she answered: "They have taken away my Lord, and I know not where they have laid him." (John 20:13.)

"They have taken away my Lord."

This is what we have to say of the modernists. This is the charge that we bring against them. With Mary, we have reason to be sad, for they have taken away our Lord. The modernists tell us

He is not risen. The Christ of modernism is still in the grave. They say He did not break the bonds of death and appear triumphant over the tomb. They destroy Easter and all that the sacred period of Passion Week brings to memory. No modernist can consistently celebrate Easter.

The Apostle's Creed

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sin; the Resurrection of the body, and the life everlasting. Amen.

You have just read the Apostle's Creed. This creed has been the nucleus of Christian belief for several hundred years. It is a wonderful and accurate statement of the Christian's faith. It is the hub of the Gospel. Did you get the music of that phrase?—"The third day He rose from the dead."

Many preachers, who do not believe this creed, stand before congregations every Sabbath preaching a Christianity without a Saviour, a Gospel without a redemptive note. Bishops openly refute it and thousands of professing Christians refuse to quote it. Some pastors use it in Sunday services as so much formality, and after repeating it, proceed to deny every statement they have made under the heading "I believe." They say "I believe," then preach sermons that oppose the propositions in which they profess faith. Modernism is lacking in conscience and religious conviction. "*They have taken away my Lord.*"

They have robbed our Lord of His Virgin Birth, the majesty of His Deity and the triumph of His Resurrection. Our indictment against them is that they have taken the supernatural Christ away, and have attempted to substitute a man whom they say was not infallible or above reproach morally. Their man-made Christ is as unlike the Bible Christ as bad is different from good.

The Bible Christ

Who is this Lord the modernists have taken away? Who is this Christ of the Bible? All through the Bible, we read of

the pre-existence of Jesus with God before the foundation of the world. John leaves no room for doubt: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father." Who is He? He is God. Read His own testimony. "Before Abraham was, I am." "I am from above." "I am come down out of heaven." "I am the resurrection and the life." "Because I live, ye shall live also."

Old Testament prophets described in detail the coming of Jesus, hundreds of years in advance. Isaiah said he would be born of a virgin. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Referring further to His coming, Isaiah prophesied: "Unto us a child is born, unto us a son is given. * * * His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." Micah put his finger on God's divine geography, and said He would be born in "Bethlehem though thou be little among the thousands of Judah." Isaiah prophesied that "He is despised and rejected of men; a man of sorrows, and acquainted with grief."

The prophet described Him as “a man of sorrows.” Confirming this, it is significant to note that there is no record of Jesus having ever laughed. Zechariah speaks of His triumphal entry into Jerusalem “riding upon an ass” in the ninth chapter of his book. That He would stand silent before His accusers was predicted by Isaiah. “He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.” This prophecy was acted out dramatically when Jesus stood silent for a mock trial in Pilate’s court. Zechariah even prophesied that His betrayer would receive “thirty pieces of silver” for his ignoble deed. Isaiah gave details of His trial and explained that his back would be given “to the smiters” and that He would be spit upon and scourged. At the time of His crucifixion, His bones were not broken; He was offered gall and vinegar to drink; He was jeered and scoffed at. These experiences were predicted in the Psalms. His vicarious suffering on the cross for the sins of the world, His death, burial, resurrection, ascension and second coming are described in detail in both the Old

and New Testament. This is the Christ of the Bible.

The Modernist Christ

The modernist Christ is as unlike Mary's Christ as day is unlike night. There is as much difference between the two as there is between God and man. What sort of a Christ do modernists have to offer the world?

They have a man. A man whose coming was not foretold in the Bible prophecies. He came as the natural product of evolution. Instead of possessing the nature and qualities of God, he possessed the nature and qualities of the gorilla. He was *not* supernaturally born. He was the son of a woman of questionable character. This Christ did *not* have the advantages of an education, and consequently made many unnecessary blunders. As a young man he entered upon the work of a reformer and held many of the mistaken views of his day. He had a philosophical turn of mind, but possessed no divine authority as he claimed. He was a good speaker, as speakers went in that day and age. Large audiences of uneducated people were swayed by his arts as an orator. He made serious mistakes and finally paid for them with his life. He did

not rise from the dead. He performed no miracles. He died as a martyr to his mistaken idealism. No very great meaning can be attached to his death, for he died as any criminal would die. His body went into the tomb and never came out.

Today, he is not a living Christ. He is not present with his loved ones in the Holy Spirit. To worship Jesus Christ would be to confer unwarranted honor upon an unworthy fanatic who lived simply as a historic figure two thousand years ago. This is the Christ of Modernism. "*They have taken away my Lord.*"

To get one glimpse of the Bible Christ in His power and glory is sufficient to relegate the fake personage manufactured by the modernists to a plane of degradation. If the modernists would take Christ out of the man class and place Him in the God class, they would have no difficulty in worshipping Him. No one who knows Him personally, ever doubts His Deity, His pre-existence as the Son of God, His Incarnation by divine generation, His Atonement for sin, His bodily Resurrection, His power to give divine life, or His presence in the Holy Spirit and ministry of Grace.

Religious Paralysis

There is only one sense in which the

word modernism can be used legitimately. That is, to represent a group of men who profess to be Christians, but have turned away from one or more of the basic principles of the Christian religion. There are as many different kinds of modernism as there are modernists. Each modernist makes his own laws. You cannot select any one modernist or group of modernists as representatives, for you will find them scattered along the entire path from mild liberalism to rank atheism.

Modernism is a soul sleeping sickness that usually develops gradually by paralyzing one spiritual faculty at a time. A good symptom of the disease is a statement by the victim that perhaps, after all, the Bible may not be an Inspired Book. The nightmare begins about the time he starts talking about Jonah and his experience with the big fish, Mrs. Lot's experience with the salt, and Daniel's visit to the lion's den. Then he hears that some scientists claim to have proved that many passages of the Bible are false. This is the opening wedge.

There is no place to stop when faith in the Bible has been destroyed. Regular steps follow on the downward grade. Usually the next step is doubt about the authenticity of miracles recorded in the

Word, attributing them to credulity and superstition. Next, you will find the victim saying that he does not believe man to have been created in the image of God, since the Evolutionary Theory indicates otherwise. Invariably you will find him overlooking the Fall of Man, denying the fact of Sin, doubting the Virgin Birth, the Deity of Christ and His Resurrection. Toward the end of the downward grade, you will find him in Agnosticism, saying that all life is a mystery that cannot be understood. Finally, you will find him in Atheism, doubting the existence of God, life beyond the tomb and everything that Christianity emphasizes. This is the path of the modernist. This is the path of the serpent.

Preachers that believe thus should get out of evangelical Churches and become Unitarians. They ought to be as consistent and manly as Bob Ingersoll and get out of the Christian ranks. Ingersoll was an infidel. He hated Christianity, and with his venomous utterances tried to destroy it from the outside, but today, men are disseminating the same teachings and call themselves Christians.

Mary is weeping. *"They have taken away my Lord, and I know not where they laid him."*

Modernists generally have little conscience. They misuse words. Words, like knives, need to be sharpened now and again. You will hear them say they believe the Bible to be an inspired Book. They think it is inspired in the same sense that the writings of Shakespeare, Milton, Emerson and other men were inspired.

Modernists often profess faith in the Divinity of Christ, by which they mean that He was divine in the same sense that all men are divine. One man says that, "Christ is the final expression of that divinity which is common to us all." To the modernist, Jesus was no more divine than Judas who betrayed Him, the thief who reviled Him, Ingersoll who cursed Him, and Darrow who insulted Him.

Modernists even say they believe in vicarious atonement, but they do not mean that they believe "the blood of Jesus Christ His Son cleanseth us from all sin." They find no efficacy in His blood, but simply mean that we may all render the same vicarious atonement as our Lord did, by helping and serving others.

Modernists frequently declare their belief in the immaculate conception of Jesus, by which they mean that every conception is immaculate.

Permit me to emphasize the fact that

modernism is subtle. This is why multitudes are being deceived. It is a whited sepulchre of enticing beauty in its outward appearance, but within, it is full of dead men's bones and all uncleanness. It is a drink of deadly poison, pleasant to the taste, but fatal to the drinker. It is a philosophy that pleases the mind but destroys the heart. John had modernists to contend with in his day:

“Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of anti-christ, whereof ye have heard that it should come.” (I John 4:1-3.)

A Destructive Minority

Modernism started with a destructive minority of college men and preachers. In every period of apostasy and departure from the Gospel, it has not been the religious masses, but the conceited and presumptuous ecclesiastics, who have exalted their own intelligence above that of the Scriptures. It is the shepherds that have betrayed their sacred trust and led their

flocks into desert places. Modernist preachers and teachers have become arrogant and assumptious in contention and claim. They boast of a superior intelligence that they do not possess. Professing superior wisdom, they challenge the writings of the Bible to be brought before their tribunal for judgment. An instance of this may be observed in a recent statement from the press by Dean Shailer Mathews of the University of Chicago, wherein he says:

“The Bible no more teaches or opposes Evolution than it teaches or opposes a law in thermo-dynamics. * * * The writers of the Bible used the language, conceptions and science of the times in which they lived. We trust and follow their religious insight, with no need of accepting the views on nature, of men who had no telescopes or other apparatus.”

Here we are informed that the Bible cannot be relied upon because the men who wrote it “had no telescopes or other apparatus.” No man who possesses genuine “religious insight” and knows the sweetness of the indwelling presence of Christ is ever troubled with doubt concerning the intelligence and inspiration of the writers of the Bible.

Jesus "had no telescopes or other apparatus," but He revealed a basic law in astronomy. Science once taught that the world was flat, and that our earth was the center of the universe. But Jesus disclosed that the world is a sphere, when He said that at the time of His return to this planet, "One shall be taken, and the other shall be left." He said that two would be sleeping in a bed; two would be grinding at the mill; two would be plowing in the field. *Night* on one side of the globe; *morning* at another place; and *noon* at another place. The experience will be instant over the entire earth. In spite of the fact that He had no telescope, Jesus knew that the world was round.

Modernists have long sneered at the idea of the Deluge, as it is recorded in the Bible. Contrary to their sarcasm, the latest scientific knowledge in the realm of geology proves conclusively that there had to be such a tragedy as the Flood. The fossils in the rocks speak of a prehistoric civilization that was destroyed by water over the surface of the whole earth. Noah "had no telescopes or other apparatus," but he did know a big rain was coming. And, he had sense enough to come in out of the rain.

Nahum the prophet looked down the

vista of time and saw in the twentieth century that: "The chariots shall be with flaming torches; they shall jostle one against another in the broad ways; they shall run like lightnings." He gave a perfect description of a street full of automobiles and street cars with dazzling headlights, but he "had no telescopes or other apparatus."

Laymen Are Responsible

Laymen of America, modernism has challenged you! Ministers by the thousands have departed from the Faith. They preach to you. They expect you to pay the bills. You trust them while they mould your religious thought. You finance their undertakings and you ought to demand real religion in return. The responsibility is yours, and you don't dare evade it. Withdraw your support from pulpits and denominational schools that have turned away from vital Christianity. To help finance the work of the Adversary is to become a party to the crime. You have no right to endanger the eternal life of yourselves and your loved ones by tolerating men in your pulpits who preach a distorted Gospel.

The laymen of a church should see to it that the candidate for the pulpit ex-

presses emphatic belief in the cardinal principles of Christianity before they permit him to occupy their pulpit. Laymen have a right to demand Biblical preaching.

If the laymen of America would arise and protest against the false teaching that is being promulgated through pulpits and Christian colleges under the guise of higher learning, the whole problem would be solved. The masses want real religion. It is always the minority that abuses the power vested in them.

One of the perils of many theological seminaries is the way the New Theology is being given to the students in small doses mixed with sugar, so they are unaware of what is happening. They are urged to look at the theories of scientists with an open mind and be earnest seekers after truth. Textbooks presenting only the modernistic views with reason and logic are placed in their hands. The evangelical views are not mentioned except when made the butt of ridicule.

Students who dare question and demand explanations for some of the sweeping claims of the false theology are branded as "mossbacks." In their open minded search after truth, young preachers are being misguided and will go out to dis-

tribute their theological poison to unsuspecting congregations in years to come. Whole denominations, universities, high schools, and Christian colleges have been captured. Magazines and publishing houses have become permeated. *If modernists continue to control the youth of to-day, the doom of the next generation is sealed.*

A Letter From Bryan

A while before his untimely death, I received a letter from William Jennings Bryan, from which the following is quoted:

“Among the New York ministers who are evolutionists some discard miracles in general and yet claim belief in the Virgin Birth and the Resurrection; others believe in one but not in another. One Presbyterian minister said just after the General Assembly he did not believe in any one of the five points of doctrine reaffirmed by the Assembly.”

What are the five points of doctrine to which the Commoner referred in this letter? They are the five great foundation stones upon which Presbyterianism of the past has been builded. It is this foundation which modernism is blasting away.

The deliverance of the General Assembly in 1910, reaffirmed in 1923, is as follows:

“1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scriptures as to keep them from error.

“2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

“3. It is an essential doctrine of the Word of God and our standards that Christ Jesus offered Himself a sacrifice to satisfy divine justice and to reconcile us to God.

“4. It is an essential doctrine of the Word of God and for our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

“5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it.”

The Inspiration of the Bible

We will consider briefly the general at-

titude of modernists toward these five essential doctrines. *First.* They use a few "leech words" such as, allegory, biography, poetry and history, to suck the life blood out of the inspiration of the Scriptures.

The Virgin Birth

Second. With bold and blasphemous utterances they declare that Jesus was not born of a virgin, but was perhaps the son of Joseph. Some even say that the virgin Mary was an immoral woman and that Jesus was the son of a Roman soldier. They reject and belittle the Saviour and because of the hardness of their hearts do not comprehend the enormity of their blasphemy.

For nineteen hundred years, Christians have believed that Jesus was "conceived by the Holy Ghost, born of the Virgin Mary." The belief has survived many religious upheavals and fiery controversies. Today, it is being fought. Indeed, not a few preachers have the mistaken notion that it is a mark of distinction and scholarship to be able to renounce faith in the doctrine and intimate the possibility of Jesus having had an illegitimate parentage. The best scholarship has not turned away from belief in the Virgin Birth. The

deeper the careful student goes in search after truth, into the mysteries of life, the more conscious he becomes of the limitations of finite intelligence and the more imperative the demand for a good, sound, virile faith.

Materialists would limit everything to natural law and reject the Virgin Birth on that basis. The miraculous birth of Jesus is no more unusual than the miraculous life that He lived. It has been said that science has proved the Nativity Story false. Science has done nothing of the kind. Science cannot prove or disprove the Virgin Birth. It is out of the domain of natural science. Scientists can say they do not understand it. They cannot say it is not true.

Modernists know if they can get Christians to doubt the Virgin Birth, they can easily destroy faith in the Deity of Jesus, for destruction of belief in His supernatural birth means repudiation of His supernatural claims in life. Matthew and Luke both relate the Nativity Story. Will you believe Mr. Matthew or Mr. Modernist? Luke was a physician before his conversion. Some physicians hold the idea of the Virgin Birth up for ridicule as a physical impossibility. Will you believe Dr. Luke or Dr. So-and-so?

Can a man who rejects the Virgin Birth really accept the Deity of Christ? A man may say that he does; but can he? Is there so little difference between the human and the divine that the son of a human parent can legitimately be worshipped as God? Certainly it is not permissible to say that the parentage of Jesus does not matter. If He was the son of an earthly parent, He possessed a human heredity. If He was the Son of God, He possessed a divine heredity. It is safe to say, that to reject the miracle of His birth, is to reject the miracle of His Deity.

The Atonement

Third. The Modernists refute the fact of the Atonement and denounce it as "a bloody gospel," "a religion of butchery," and "a slaughter-house religion." They ignore the scores of Bible passages, such as: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In rejecting the Atonement, they are consistent in their attitude, for having evolved man over the Fall of Man, they have no need of a Saviour to redeem a sin-cursed humanity.

Mary Magdalene loved the Beautiful Christ because He forgave her sins by

casting seven devils out of her. Modernists do not admit there is such a thing as sin, in the way the Bible describes it. To them, sin can only be a misunderstanding of natural law, or a disease of the mind to be treated, instead of a virus of the heart, to be destroyed. A Congregational preacher told me recently that he had given up the "theological idea of sin" and had reached the conclusion that sin was a "blessed force against which the race must continually battle in order to grow strong and survive" in the evolution of our humanity. Here sin is pictured as an asset to the race; a something that challenges our best effort and contributes to the progress and development of mankind. Such a philosophy needs no saving Christ.

They regard Jesus as the apex of a gradual development from the brute kingdoms, extending over a period of several million years. Therefore, He could not be sent from God to reach down and deliver man from the bonds of iniquity. They ignore the *cause* of sin, disregard the *effects* of sin, and refuse the *remedy* for sin.

The Resurrection

Fourth. Come back to Mary again. She thought some one had stolen her Lord. Her

wail of distress tells of the empty tomb and gives proof of the Saviour's prophecy that if His body were to be destroyed, "in three days I will raise it up."

"They have taken away my Lord."

They say that the proof of the Resurrection is insufficient. To them, the Resurrection can be nothing short of a myth. They cannot say the Bible is not clear on the subject. They affect to think that because only Matthew and Luke made record of the Virgin Birth, it cannot be authentic. This is subterfuge. They reject the account of the Resurrection although it is referred to in most of the books of the Bible. The reason they cannot accept it is because it is out of harmony with their understanding of natural law. They would rather believe Darwin than the Bible.

The testimony of the Scriptures may not bear much weight before a modernist court, but it may be well to consider a few plain statements:

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again on the third day." (Matthew 26:21.)

“As Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of this earth.” (Matthew 12:40.)

“Then saith Jesus unto them, all ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.” (Matthew 26:31.)

“In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow.

“And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, be not afraid; go tell my brethren that they go into Galilee, and there they shall see me.

“Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, his disciples came by night, and stole him away while ye slept. And if this come to the governor’s ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” (Matthew 28:1-18.)

Pilate’s Report

In a small book, entitled, “The Archko

Volume," which is claimed to be translations from a series of documents never before made public, there is one chapter devoted to "Pilate's Report to Cæsar of the Arrest, Trial and Crucifixion of Jesus." These documents are said to have been found in libraries at Rome and Constantinople by Rev. W. D. Mahan (formerly of Boonville, Missouri) and scholars associated with him in his work. Among other very interesting and valuable reports made by prominent men who lived in the days of Jesus, is the letter from Pilate to Cæsar, which, if true—and no doubt it is—gives a final answer to the Jews, Atheists and Modernists who doubt the Biblical account of the Resurrection. The following is a condensation of "Pilate's Report to Cæsar":

To Tiberius Cæsar, Emperor of Rome.

Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious. * * *

Among various rumors that came to my ears there was one in particular that attracted my attention. A young man, it

was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. * * *

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene * * *. This unlimited freedom granted to Jesus provoked the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter. * * * he would say to them, “you are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you.” * * * Complaints were daily made at the prætorium against the insolence of Jesus. * * *

I wrote to Jesus requesting an interview with him at the prætorium. You know that in my veins flows Spanish mixed with Roman blood—as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit, though the Nazarene was as calm as innocence itself. * * * There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him.

“Jesus,” said I unto him at last—and my tongue faltered—“Jesus of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage * * *. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. * * * My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instruments of law.”

The Nazarene calmly replied: “Prince

of the earth, your words proceed not from true wisdom. * * * Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt."

"Your blood shall not be spilt," said I, with deep emotion; "you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. * * * I will protect you against them. My prætorium shall be an asylum, sacred both day and night."

Jesus carelessly shook his head, and said with a grave and divine smile: "When the day shall have come there will be no asylums for the son of man, neither in the earth nor under the earth. The asylum of the just is there," pointing to the heavens. "That which is written in the books of the prophets must be accomplished." * * *

The great feast of the Jews was approaching * * *. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. * * * They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the prætorium, believing, as their leaders had told them, that I winked at their sedition — continued vociferating: "Crucify him! Crucify him!" * * *

Jesus was dragged before the High Priest and condemned to death. * * * He sent his prisoner to me to confirm his con-

demnation and secure his execution. * * *
 By this time the marble stairs groaned under the weight of the multitude. I proceeded to the halls of justice, followed by my guard, and asked the people in a severe tone what they demanded.

“The death of the Nazarene,” was the reply.

“For what crime?”

“He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews.” * * *

It was his life these wretches thirsted for. Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem. * * *

A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and setting over the city covered it as with a veil. So dreadful were the signs that men saw both in the heavens and on the earth that Dionysius the Areopagite is reported to have exclaimed, “Either the author of nature is suffering or the universe is falling apart.” * * *

Near the first hour of the night I threw my mantle around me, and went down into the city toward the gates of Golgotha. * * * I returned to the prætorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Roman soldiers in tears. * * *

“Father,” said I to him, after gaining control of my feelings, “who are you, and what is your request?”

“I am Joseph of Arimathæa,” replied he, “and am come to beg of you upon my knees the permission to bury Jesus of Nazareth.”

“Your prayer is granted,” said I to him; and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement even than the crucifixion. * * *

When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers, around the sepulchre. He told me

that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me, as near as I can recollect, the following circumstances: He said that at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulchre. He at first thought that the women had come to embalm the body of Jesus. While these thoughts were passing through his mind, behold, the whole place was lighted up, and there seemed to be crowds of the dead in their grave clothes. * * * At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so that he knew not what did occur. * * * I asked him how long the scene lasted. He said he did not know, but he thought nearly an hour. * * * I asked him if he had been questioned by the priests. He said he had. They wanted him to say it was an earthquake, and that they were asleep, and offered him money to say that the disciples came and stole Jesus; but he saw no disciples; he did not know that the body was gone until he was told. * * *

Now, noble Sovereign, this is as near the facts in the case as I can arrive at, and I have taken pains to make the statement

very full, so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things of me in this matter. With the promise of faithfulness and good wishes to my noble Sovereign,

I am your most obedient servant,
PONTIUS PILATE.

Miracles

Fifth. In objecting to miracles, modernists have used their scissors on practically every important event recorded in the Scriptures. Individual modernists reject different miracles to suit their taste, each being a law unto himself. Some like to find fault with the record of our Lord having walked on the water, for as an Episcopal rector said, "Christ must have weighed as much as a hundred and fifty pounds." Others say, that instead of changing water into wine at the marriage feast, Jesus simply played a joke on the people by getting them so intoxicated they did not know what they were drinking. Not a few like to hurl ridicule at the idea of a human being possessing the strength claimed for Samson. Ingersoll had much to say about "the mistakes of Moses," and Darrow is still ranting about Jonah and the fish.

Thus, men lacking in knowledge of

spiritual laws and the controlling verities of life, reveal their ignorance by finding fault with the accomplishments of the most advanced men that have ever lived on this planet.

There is not a single miracle recorded in the Bible that cannot be explained by a higher spiritual law, which may be spiritually discerned by the person who will make the consecration of heart and mind essential to coming into spiritual union with God. What men call a miracle is simply God's natural mode of operation. The condition of this planet is abnormal in relation to the spiritual world because of the fallen state of our humanity. "The whole creation groaneth and travaileth in pain together until now." (Romans 9:22.)

There are great spiritual realms of invisible principalities and powers that govern and control the universe. Natural science knows nothing about these all powerful, invisible forces. In their ignorance, preconceived notions and prejudice, men of carnal minds and sinful hearts read of the manifestations of these higher agencies and call them absurdities. They are not unlike Pat, who seeing a kangaroo for the first time, shouted, "They ain't no such

animal. They couldn't be. It's an impossibility."

Modernists have much to say about tolerance and open-mindedness, but they close their minds and hearts to the most stupendous occurrences of history by rejecting the miraculous events recorded in the Bible. *They are the most unreasonable, intolerant group of religious fanatics in the world.*

Mary's Christ had power and authority to control natural laws. The Christ whom modernists exalt was without power to raise the dead, give sight to the blind, or heal the sick. He could not forgive sins or cast out devils. He was powerless and in the grip of nature's laws. The world will have nothing to do with such a man-made, fictitious personage. *The masses want real religion, or no religion.*

For many years, modernists have been alert, aggressive and resourceful. Their progress has been rapid and far reaching in its effect. Christians believing in real religion have been asleep at the switch. But at last, they are beginning to think and act. A general sifting of religious wheat from chaff is taking place. Perhaps the present system will never be regenerated, but thousands of individuals

are being saved from the errors of this evil generation.

Christians by the thousands are becoming more and more cautious about the kind of books they read, sermons they hear and Sabbath-school literature they permit their children to study. Of course, modernism has made deep furrows into the Christian forces of the world, but now its camouflaged features are being unveiled and the hideous monster behind the scenes stands out in the open. No wonder thoughtful persons are demanding its destruction.

Thousands of sincere people are just learning that they have been betrayed into the hands of the enemy. The soul sleeping sickness gradually lulled them into a contemptible lullaby. The soul sleep overtook them by such slow degrees that many were not aware of their slumbers until they had awakened.

None need be surprised at the sudden appeal for tolerance that is coming from modernist quarters. This is the psychological moment for them to enter their plea and whine for "silence and union." Fearless Christian leaders have dared accept the challenge from modernist camps, and not wishing to see Christianity destroyed, have had the courage to meet the

enemy on his own ground for battle. To expose the fallacies of modernism is to wreck it. Its secrets are being made known. Now, modernists accuse men who dare to oppose them of being "heresy hunters," "ignoramuses," and "mossback trouble makers."

Because men wishing the Faith to be preserved will not stand idly by and see it butchered, they are accused of creating a disturbance. Let no one be duped by this eloquent cry of peace and tolerance, for there can be no peace when the foundations of the Cause of Christ are being blasted away. Much is being done to obscure the real issues, but the fact remains that definite lines of cleavage are being drawn between the spirit of Christ and the spirit of anti-Christ.

Jude's admonition is timely. "*Contend for the faith once delivered to the saints.*" It is the bounden duty of every professing Christian to lift voice and prayer against these false teachings, which if not checked will annihilate Christianity. Modernism is worthy of the most severe condemnation. *Compromise is impossible. To dodge the issue would be cowardly. To ignore it would be disastrous. To refuse to fight would be treason against the government of God. Christendom is passing*

through a crisis. If the Cause of Christ is to emerge triumphant, fearless warriors must contend for the Faith.

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